

SKILLED LABOR FOR THE MASTER

BY

EUGENE R. HENDRIX



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Skilled labor for the Master

SKILLED LABOR FOR THE MASTER.



✓ BY
EUGENE R. HENDRIX, D.D., LL.D.,

*One of the Bishops of the Methodist Episcopal
Church, South.*

INTRODUCTION BY
BISHOP C. B. GALLOWAY, D.D., LL.D.

FOURTH THOUSAND.

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DEDICATION.

TO

Annie Starritt Hendrix,

MY BELOVED WIFE,
AND THE SYMPATHETIC HELPER AND COUNSELOR OF MY
ITINERANT MINISTRY,

This Volume is Gratefully Dedicated.

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FOREWORD.

IT has always been God's thought to have the best for the service of the sanctuary. For the altar there must be the firstlings of the flock, without spot or blemish; while those who served the altar, whether priest or Levite, must be without physical or moral imperfection. Defective vision or hearing, maimed limbs or members, served to exclude from the service of the Lord whether in the tabernacle or temple. In requiring the best, Jehovah saved his people from a low estimate of what constituted worship. David showed himself to have rightly apprehended the thought and purpose of God when he said, I will not offer unto the Lord that which cost me nothing. A high estimate of religious things led to proper self-respect among the chosen people of the Lord. It showed as low a state of morals when our Lord needed to use the scourge to purify the temple as when the lame of the flock were offered in sacrifice. It was only when people gave the best of their sons for priests that they gave the best of their flocks for offerings.

The honor of the temple has never survived

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the honor of the priest. Religion lost its hold in France when the unfit ministered at the altars of the Church. The people no longer looked to a weak pulpit for instruction or inspiration. In the absence of men capable of preaching Christ, saints were worshiped rather than the Saviour; so that the very churches bore the names of saints, and none bore the name of Christ. Religion was no longer a thing of the intellect or heart, but simply of the sentiments. Protestantism does well to take heed to the danger which attends a weak pulpit. Christ, the great Teacher, has never lost his hold upon the thought of the world save as his ambassadors have failed to grasp and interpret his teaching. The greatest Thinker in the universe, the very author of letters, who comes to guide us into all truth, makes Christ and his teaching his constant theme. To every one seeking rightly to divide the word of truth, and thus become a workman that needeth not to be ashamed, the example and help of this Master Workman, the Holy Spirit, are promised and given.

This volume is not written to combat prejudice against an educated ministry such as Augustine needed to meet in his day, when neglect of

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training was resulting in the deterioration of the Church. It is rather designed to stimulate and save from arrested development any whose ideals are less than the highest. It was the great and devout Olin who said, "Not to study is only less wicked in a preacher than not to pray." It was a wise maxim which Bengel gave to the preacher: "Apply your whole self to your subject and your whole subject to yourself." No true preacher fails to measure the benefit which his preaching may be to others by the good which he himself gets from it. It is because reflection on the themes of these papers has been helpful to the writer, as during the past decade he has written down his thoughts—some on board ship and others in the quiet of his library—that, after their appearance in different papers and reviews (the consent of the different publishers being given), he has yielded to urgent and numerous requests for their publication in more permanent form. While I have hoped for good which might come to all Christian workers who should become readers of this book, I have had chiefly in mind the seven hundred and twenty-five ministers whom I have ordained and the more than five thousand whose appointments I have announced (with less than one per cent.

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of complaints), during the seventy sessions of Annual Conferences in our own land and in the great mission fields which I have been permitted to attend. A bishop is "a pastor of pastors," whose duty to his flock is that he go in and out before them and find pasture. But none can bring another nearer to the great Shepherd of souls than he himself is.

No one who has ever been a pastor can look back on those delightful days without gratitude to a gracious Lord who counted him faithful, putting him into this ministry, and, at the same time, without humiliation that he was not more worthy of that confidence and had not made fuller proof of his ministry. Conscious of how far short my own ministry and work for Christ have fallen of the ideal which I have sought to present in these papers, I venture to send forth this volume on its intended mission of counsel and help.

For the excellent Index the reader is indebted to the "skilled labor" of Mr. John L. Kirby, the able and accurate assistant to the Book Editor.

NORLEDGE PLACE, KANSAS CITY, Mo.,

March 14, 1900.

INTRODUCTION.

BY BISHOP CHARLES B. GALLOWAY.

THIS is a timely and thought-provoking book, written with a holy purpose, and sure of a wide and beneficent mission. It was born in the heart of an earnest and able minister, and of his divine concern for the larger usefulness and deeper consecration of his brethren and fellow-laborers. The title is suggestive, and every page instructive. These are not the thoughts of idle half hours, but the seasoned products of much labor and earnest prayer. One cannot escape the impression that some fervent paragraphs were penned when the devout author was sitting very close to the feet of his Lord.

Emphasis is rightly put upon honesty in the ministry—honesty in dealing with the great verities of the gospel and the spiritual needs of the people. The times demand, not surface views and superficial exhortation, but profound study and able exposition. The Church needs, not popular pulpiteers who please sinners by denouncing the saints, but Spirit-filled prophets, anoint-

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ed of God, and burdened for souls. We want a “ministry of axes”; but the ax laid at the root of the tree must be wielded by a skilled as well as a strong arm.

Trained service is most efficient, and nowhere is skill more needed than in the service of our Lord. Those summoned to places of toil and trust in Christ’s kingdom should have mental and spiritual training as well as religious fervor and fire. A mere *desire* to serve is not sufficient qualification for service. Passion for the sea does not make a great sailor. Eagerness to defend the flag of one’s country does not make a hero or a capable leader of armies. So a zeal for the Lord’s house does not constitute one an efficient worker. This impulse, fired by divine love, must not be lacking. This desire should become a passion; this eagerness a sanctified impatience; this zeal all-consuming; but should be guided by a trained eye and practiced hand.

A few years ago one of the great Atlantic liners was driven against the rocks on the Irish coast. Fortunately every soul on board escaped safely to land, but the majestic ship, which had outridden many storms, after awhile yielded to the beating of the billows and went to pieces.

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The commander of the vessel was tried before a proper tribunal and suspended from further service on the sea. So vast are the interests involved that no one can be intrusted with command who betrays the slightest negligence or incapacity. And yet in this larger commerce between two worlds—in this more perilous voyage over the sea of life—anybody is thought competent to guide, any untrained hand can hold the wheel, any unpracticed eye can take the daily reckonings. Who can tell how many vessels have gone down beneath the waves, not because there were no lights along the shore, but because there was ignorance and negligence in command?

Mr. Wesley, the accomplished Oxford scholar and great leader in a providential movement—who knew the value of special training—made his Annual Conferences, as far as possible, supply the lack of theological and Bible schools. Earnest, prayerful conversations were held on three prominent, practical topics:

“What to teach.

How to teach.

What to do.”

The Oxford Methodists studied the Greek Testament as a qualification for Christian work.

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Out from their room, in Lincoln College, they went to the jails and market places to teach sinners the way to their Saviour.

In this valuable volume earnest pastors will find helpful suggestions in their parish perplexities, and all preachers a fresh inspiration to a more careful and prayerful pulpit preparation. May it contribute to that great revival of evangelical fervor and power for which so many have earnestly prayed. Ours has been a revival ministry; hence the marvelous growth of Methodism. What we were in the beginning, and through the years of a history scarcely less than a perpetual miracle, we should be now and for all time. This we need to prevent lapsing into what Ruskin so severely characterizes as a "dramatic Christianity of the organ and the aisle, of dawn service and twilight revival—a gas-lighted and gas-inspired Christianity."

Our divine solicitude for the salvation of others is the measure of our religion.

The high desire that others may be blest
Savors of heaven.

The love which prompted the Lord's coming constrains our going. Under its impulse we proclaim the truth he revealed—we propagate what

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he disclosed—we continue what he began. To the end that this timely and able book from the pen of my beloved friend and honored colleague may kindle a holier zeal in all our ministry and improve their skill in the service of our common Lord, I hope it may have a wide circulation and a devout reading. And I would ask each reader to remember that “he serves Jesus best who serves the neediest of men in their greatest need.”

JACKSON, MISS.

AFTER GRADUATION, WHAT?

1

Life is probation, and the earth no goal
But starting point for man; compel him strive,
Which means in man as good as reach the goal.

—*Browning.*

'Tis life, whereof our nerves are scant,
Oh, life, not death, for which we pant,
More life, and fuller, that I want.

—*Tennyson.*

I

AFTER GRADUATION, WHAT?

THE Conference graduate has for at least four years been working according to a plan. A course of study for each of those four years had to be pursued, and an examination of greater or less thoroughness had, in order to pass the successive steps that lead first to Conference membership and deacon's orders, and, finally, to the office and work of an elder in the Church of God. Up to that time he has been instructed that it appertaineth to the office of deacon to assist the elder in divine service, and the very limitations of his office relieved him of some grave responsibilities. But as he is ordained an elder, after completing his required studies, he is exhorted to have in remembrance into how high a dignity and to what weighty an office he is called, as a messenger, a watchman, and a steward of the Lord, to teach and premonish, to feed and provide for the Lord's family, to seek for Christ's sheep who are dispersed abroad, and

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for his children who are in the midst of this evil world, that they may be saved through Christ forever. The responsibility of the engineer who is for the first time put in charge of a locomotive, or of the physician who is called to his first case, is small compared with his who has the cure of souls. While the exigencies of the work often call men prematurely to such responsibility, and habits are formed before a high ideal is fixed in the mind of the young preacher, the original conception and practice of the Church was that during the undergraduate period the elder, in receiving the assistance of the younger preacher, should aid him with his counsel in his studies and work, and thus prepare him for the solemn hour when he should have a charge of his own. Elisha must be "a son of a prophet" before he can take Elijah's place as a prophet of the Lord.

Much wholesome advice is given the undergraduate, aside from the regular studies which are mapped out for him. But the graduate is left without any suggestion as to

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his best studies, while in the very hour of his ordination he is exhorted to draw all his cares and studies toward his holy work, that he may wax riper and stronger in his ministry. He solemnly promises to be diligent in studies which may help to the knowledge of the Holy Scriptures, yet often his bookshelves remain barren of all save his text-books for the Conference course, and sometimes of those. The books of reference recommended to the undergraduate are almost as important as the required studies, and would do much to quicken the mind and heart. To take up these would be of great service in increasing the strength of the young preacher. Many of them require more than reading, and to master some would make a thinker. Mr. Gladstone in early life found such an intellectual stimulus in studying Butler's "Analogy" that he renewed that study from time to time during his entire public life; and when he retired at last from the cares of leadership it was to resume the study of Butler's great work, and to give the world of letters the result of these lifetime studies. The classics

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among these recommended or required books will put the iron into any man's blood. One accustomed to such food will crave the most nourishing diet for brain and heart.

Doubtless the strength of many of the fathers was due to the books which they had mastered. Fit they were, though few. They knew Watson, and they were able to banish and drive away all erroneous and strange doctrines contrary to God's word by the help of that great thinker. What Blackstone is to the lawyer, that Watson is to the preacher. While neither is faultless, and each needs to be supplemented by the study of later writers, yet the reading of such a work as Watson's "Institutes" introduces the student to one who "reasons like Paley, and descants like Hall." One may well return again and again to a work which has called forth the unstinted praise of some of the greatest intellects of Edinburgh and of Princeton. Robert Hall himself said of Watson: "He soars into regions of thought where no genius but his own can penetrate." The thoughts of such a consecrated genius on the great themes of

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redemption are almost a theological training to him who masters them.

The Conference graduate who is wise will lose no time in thoroughly reviewing his whole course of undergraduate studies. Whatever the leniency of the examining committees in pronouncing his an approved examination, he himself best knows his deficiency in given studies. Letters seeking advice often state that the writer, while passing his examinations, feels poorly equipped for the work of the ministry. Is the course of study inadequate? No, it has not been mastered. The text-books have been read, but not digested. The memory has been taxed, but the intellect has not been duly employed. The reasoning powers have not sufficiently analyzed the subjects to be really strengthened. The memory, after a little, no longer holds that for which the mind cannot give a reason. The great themes which have been treated in the text-books seldom, if ever, are treated in the pulpit. The mind is still unfamiliar with them, and is not drawn to them. Perplexed hearers seeking light on

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the resurrection, the atonement, the divinity of Christ, the personality of the Holy Spirit, the inspiration of the Scriptures, can get no help from men who have never thought deeply on these great themes, but who have simply crammed for an examination, and have been at best able only to tell what some one author has said about them.

Schiller, in his "Maid of Orleans," said: "Only France could conquer the French." When the army was no longer supported by the people, the nation was doomed to defeat. Only Methodists can destroy Methodism. It will be our own fault if we do not have a stronger ministry, either through our remissness in admitting unprepared men into it or in failing to employ rigid self-discipline to overcome the wrong done when one awakes to that fact. A minister in the long run draws his own element. If he be sensational, his crowd will be the superficial and the thoughtless, who will come not for "the three heads," but for "the nine tales" of (what, because I cannot call his sermon, I must call) his performance. The thoughtful in the com-

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munity will tire of a pulpit that does not feed them. Professional men, men of affairs, crave something for the brain as well as the heart, and look forward to the Sabbath when they shall be made stronger by thoughts which can be meditated upon for an entire week. Because of the energy and searching character of the preaching of the Rev. Thomas Shepard, and his skill in detecting errors, the location of Harvard College was determined to be at Cambridge. The pulpit which can bring a great college into existence, and mold its thought for years, becomes the mightiest force in any community. Thoughtful laymen are asking why stronger men do not fill our pulpits now, and they are casting anxious eyes upon those who have been permitted to pass the examining committees in the different churches.

The following from the *Interior* may appeal to the self-respect of any who deem that they are in their place in the ministry through the laxity of their examiners and without the mastery of the required course of study. It is to such laxity in part that are traceable

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"the losses of Presbyterianism," as well as of Methodism, which are now engaging the anxious thought of our best minds in both Churches:

It is true that the ministerial brethren in Presbytery are tenderly reluctant to exclude a candidate under examination for the gospel ministry. The elders defer largely to the opinions of the ministers, but close observation would show that if they were taking the lead they would often vote against candidates where the ministers would vote for them. Three elders, lately returning from Presbytery, were discussing the examinations of certain candidates just held, and all agreed that they ought not to have been received. One said of the candidates: "Grown men ought to be ashamed to ask admission under the conscious knowledge that their examinations had discovered their lack of preparation, and that if received at all it would be by throwing themselves upon the sympathy of Presbytery." This elder was a schoolmaster, and quickly discovered the weak spot both in the candidates and in the ministers. Yet the ministers do continually admit weak men because of their sympathies. . . . The result is, that having granted as a favor what they ought to have been compelled to acknowledge as a divine right, the brethren treat such newcomers with condescension and pass them over in the whole make-up and transaction of presbyterian business. These inferior men are helped by the Home Mission Committee to some feeble country charge, and they

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drift from one such to another, leaving something of wreckage at each place as they go. There being a superabundance of such material, all the better equipped men naturally and necessarily watch out for the stronger churches of towns and cities. The rural churches are thus getting more and more into the hands of incompetent ministers, of whom it has more than once been urged in Presbytery that "we must have such men, who will be willing to supply our poor and country charges." . . . Times have changed indeed, but the people are still in the country, and our great Presbyterian Church ought to insist that not a single man shall enter our ministry who is not qualified, so far as schooling goes, to stand without shame beside any other minister in the land. It is not true that scholarly and high-bred young men from our seminaries will not take up work with poor rural churches. They will; and they will make them centers of culture and godliness, though they be financially weak. But if the Presbytery continue to gather in culls from all denominations, and receive incompetents through sympathy, or the mistaken notion that we must have inferior men for poor fields, instead of demanding the best for every church, we shall ere long see our noble past trailed in the dust. . . . Let us commit the Word unto those who are able to teach others also.

But despite the low standard of examination for admission to the bar, there are great lawyers; and although the country is full of

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physicians who have always been ill prepared for their work, yet many eminent men have adorned the medical profession. In either case it has usually been due to a fresh start. Men have mastered what they had simply read before. In some instances they have been wise enough to take extra courses of lectures, which have marked an epoch in their lives. I saw at Fort Monroe some years ago a school of instruction in ballistics, where many army officers, after years of service, had come to pursue new studies in mathematics and gunnery. Such postgraduate work has made the British navy, and enabled our own navy to astonish the world by the proficiency of our seamen and navigators, the men on the bridge and behind the guns. The men who were not content with having simply passed the early examinations which secured them a commission or a diploma are those who have paid the debt which, as Lord Bacon says, every man owes to his own profession.

Character is nowhere more apparent than in a man's course when he is left to himself

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and can choose his own tasks and determine his own hours and methods of work. Indolence and lying, which are said to be the besetting sins of humanity, are also the temptations, if no more, of the man of God. These are Satan's agencies for the unmaking of a preacher. The fact that in our Methodism every preacher has a charge, and every church a pastor, is not without its temptations to the Conference graduate who is now sure of work so long as he remains an itinerant. In the Northern Presbyterian Church one in every eight of the churches is without a pastor, and one in every eight of the ministers is without a church. In the Congregational Church the conditions are even more serious, for one in every six churches is without a pastor, and one in every three Congregational preachers is without a charge. Weak men cannot build up strong churches, and many a preacher finds that while he is employed as a supply the people hesitate about making him their pastor in the hope of doing better. But for our economy many a Conference graduate would still be looking for a call, and many

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a church would be inviting candidates. In the meantime, as in some other denominations, individual churches would become so weak that after remaining long without services they would be tempted to mortgage their church property to meet the scanty claim of a preacher.

Paul's deep solicitude for the character of the men who were to compose the ministry appears in the repeated phrase, "apt to teach," which he deemed a necessary qualification of a preacher. To Timothy he writes among the last words which he ever wrote: "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." The perils of each period of the world's history require strong men in the pulpit. After specifying some of the evils of his time, Paul says to Timothy: "If thou put the brethren in mind of these things, thou shalt be a good minister of Jesus Christ, nourished [or, as it is well put by Bishop Ellicott's Commentary,

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ever training thyself] in the words of the faith, and of the good doctrine which thou hast followed."

This self-training which an apostle urges upon the preacher becomes the supreme duty of the Conference graduate, whatever his educational opportunities. Unless one is first apt to learn, he will not be apt to teach. The messenger of God must be first sure of his message. Unless he is strong in the certainty of his message as being the very mind of God, concluded and proved from the Holy Scriptures, he cannot long respect himself. The learning in the sermon must first be in the man, no less than its fire and pathos. Unless the fuel of thought be in the heart, we cannot expect the tongue of fire.

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'Tis not what man Does which exalts him, but
What man Would do.

—Browning.

To start thee on thy outrunning race,
Christ shows the splendor of his face;
What shall that face of splendor be
When at the goal he welcomes thee?

—Rossetti.

II

THE OBLIGATIONS OF PROFESSIONAL LIFE.

A NOTABLE feature of our times is the large increase in the number of persons seeking to devote themselves to professional life. Nearly one million of our population were enrolled by the last census-takers as engaged in professional service, and of these about a third were women. In fact, the largest number reported as engaged in any one profession was 342,811, who were teachers, and of these 245,230 were women. Physicians and surgeons come next, and number over 100,000, nearly 5,000 being women. Lawyers, who number nearly 90,000, barely exceed those enrolled as clergymen, including the 1,235 women in the latter profession as against the 208 enrolled as lawyers. Government officials come next, an army of nearly 80,000, including nearly 5,000 women, and under the civil service

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rules doubtless dignifying their new profession. Engineers (civil, mechanical, electrical, and mining) soon follow, more than 40,000 strong, with over a hundred women among the number. As musicians and teachers of music more than 60,000 are enrolled, the women outnumbering the men; and of the more than 20,000 artists and teachers of art nearly half are women. There is not a single profession in which women do not appear by the hundred, save only in that of architects, where they reach only a few more than a score. As dentists, journalists, designers, and inventors, authors, actors, and even as theatrical managers and showmen, women are numerous, while 735 appear as professors in colleges.

Thus far the government has recognized only some sixteen forms of professional service; but it seems probable that some that are now known as occupations may a few years hence be designated as professions. Formerly the ministry, law, and medicine were known specifically as the professions; but as the applications of science and learning are extended

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to other departments of affairs, other vocations also receive the name. A profession is the calling or occupation which one professes to understand and to follow. It is a vocation in which a professed knowledge of some department of science or learning is used by its practical application to affairs of others, either in advising, or teaching them, or in serving their welfare or interests in the practice of an art founded upon it. The word implies professed attainments in special knowledge as distinguished from mere skill; a practical dealing with affairs as distinguished from mere study or investigation; and an application of such knowledge to uses for others as a vocation as distinguished from its pursuit for one's own purposes. The whole idea of a profession is based upon the claim of special preparation for a specific work in the interests of others. The statutes in many if not all states, therefore, authorize arrest in civil action for misconduct in professional employment. A professional man is thus not only a servant of the public, but one who in bidding for patronage professes spe-

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cial equipment of a scientific or literary character for that service.

While a professional man is in some important sense a specialist, he owes it to his clients or patrons to be more. A man needs to be a lawyer rather than an advocate, a theologian rather than a preacher, a doctor rather than a practitioner. It is the full man that makes the great professional man. This makes possible the light from above which the successful man is able to focus where it is most needed. Out of his general knowledge the lawyer is able to know how to specialize in a given case in order to become the great advocate, and the theologian to become a convincing and successful preacher. Division of labor narrows life and makes it mechanical, if one will not look beyond his specialty. The debt which Lord Bacon said that every man owed to his profession is to enrich it not only with greater skill but larger knowledge as well. The professions, now estranged from each other, and like rivers making their own channels to the sea, have a common starting point in science and knowl-

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edge which feed them all, as the eternal snows feed the water courses, whether they seek the Atlantic or the Gulf. Rufus Choate once wrote to Charles Sumner: "Out of Edmund Burke can be cut 50 Mackintoshes, 175 Macaulays, 40 Jeffreys, 250 Sir Robert Peeles, and leave him greater than Fox and Pitt together."

It is very essential to keep in mind the difference between a business and a profession. In a business a man may avow that his aim is to acquire wealth, and so be influenced by regard for selfish interests, even while seeking patronage on the score of superior judgment in selecting his goods. He calls his wares "goods" in recognition of the fact that he must furnish things that are good while thus seeking a fortune. But by the terms of a profession a man becomes a servant of others, and while the motive to acquire wealth may not be lacking, its avowal, or even presence as a supreme consideration, would be fatal to professional service. The noblest profession may be degraded by a low motive, while the humblest may be ennobled

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by a lofty one. In short, without the constant presence of a worthy motive, which ever seeks the best fruits in the fields of science and learning to be shared by his clients, the professional man becomes a drudge and his work irksome. He lacks sympathy with his own profession and all other professions, because he is no longer refreshed from the heights which belong in common to all the professions. A scant stream can never become a millrace. It is the abundant life of the bounding brook, that has been fed from the eternal snows, which turns the mighty wheels of industry and makes the great rivers of commerce. The man who tires of his profession is apt to be a stranger to that abundant life.

All professional life has its origin in human needs. The original three professions may almost be said to have had their origin in human infirmities which endangered the soul, the life, the property of men, and thus required the help of the minister, the physician, and the lawyer. While these stood pledged to bring the best knowledge and

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skill to minister to humanity in its needs, in that very effort they have contributed to the length as well as the security and happiness of human life. The doctor must know more than to heal disease; by proper sanitation he must show how it is to be prevented. The lawyer not only recovers stolen property, but prepares deeds and wills so accurately that no advantage can be taken of his client. The minister is more than the preacher of righteousness; he is the teacher, the expounder of truth and of exceeding great and precious promises, the comforter and counselor. The professions minister not only to the wants of humanity, but through art and architecture, through music and literature, they minister to taste as well. In each of them the idea of ministering or service is paramount. The professions exist for the betterment of the race. The spirit of self-sacrifice must be present to make the professional man the servant of humanity. Like the Great Teacher and the Good Physician, his motto will be, "Not to be ministered unto, but to minister."

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One of the four golden pillars upon which the account of our Lord's life rests is furnished by "the beloved physician." It was his fullness of preparation for his profession in that day which makes his narrative so attractive, as his trained powers of observation and of statement contribute to make Luke's Gospel what Renan calls "the most beautiful book in the world." Moreover, Luke's love of humanity makes him the sympathetic disciple and the faithful historian. We are prepared to see the good physician become the fellow-traveler and fellow-worker with the apostle who had been brought up at the feet of Gamaliel, and to read from his pen how "the doctor of the law, had in reputation among all the people," pleaded for just treatment toward the apostles who had been cast into prison. It is in ministering to humanity in its most sacred hours that the preacher, the physician, and the lawyer are found together in the chamber where the good man meets his fate, which is privileged beyond the common walks of life. Each brings not only his best skill, but his

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best knowledge of his profession, that whether the ministry be to the body or to the soul, it may be worthy of perfect confidence. While these still represent the learned professions and have learned to make the name honorable, they are now joined by many others who have helped to create new professions because capable of ministering to humanity in its intellectual, physical, and spiritual needs.

Noblesse oblige belongs to professional life in our day as really as to the nobility of the past. Not only rank, but profession, imposes obligation. Profession gives rank. Men capable of high ideals have changed the newspaper from a mere gatherer of news into a mighty agency in molding public opinion. Journalism is a profession to those who make it such, but to others it is a trade. It is one of the hopeful features of our day to see the evolution of a trade into a profession, as well as to witness the denial of professional privileges to those who are unmindful of professional obligations.

While the Christian ministry is more than

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a profession in that “no one taketh on him this office save he that was called of God as was Aaron,” yet viewed from below it is still a profession, whatever else it may be; and men do right in holding a minister to all that he professes to know and to teach, as well as to be, as one who believes himself called of God to the holy ministry. The obligations of professional life are upon him.

A PREACHER'S BOOKSHELVES.

Where'er a noble deed is wrought,
Where'er is spoken a noble thought,
Our hearts in glad surprise
To higher levels rise.

The tidal wave of deeper souls
Into our inmost being rolls,
And lifts us unawares
Out of all meaner cares.

—Longfellow.

I am the owner of the sphere,
Of the seven stars and the solar year,
Of Cæsar's hand, and Plato's brain,
Of Lord Christ's heart, and Shakespeare's strain.

—Emerson.

III

A PREACHER'S BOOKSHELVES.

A MAN no more builds himself into his house than he does into his bookshelves. Personal peculiarities show themselves in brick or stone or wood, if the man can build as he wishes, and the plan or decorations or materials somehow tell the character of the man who has thus built himself into the structure. The arrangements tell of an orderly mind or of one indifferent to system. If such is the case in a home where the wishes of many need to be consulted, more true is it of the library for personal use that it reflects the mental peculiarities of its owner, who is usually its founder as well. Often a mere glance at its "Homiletical Commentaries," its "Books of Skeletons," its "Sermon Helps," its "Pulpit Illustrations," which constitute the major part of its stores, shows that the preacher has been building a library and a ministerial outfit under a mistaken notion as to how to meet his

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real needs. Such a library is more of a "museum of crutches" than a table spread with nourishing food for the brain and heart as well as the hands and feet. A nourished brain and a glowing heart are the best "pulpit helps." These canned goods on a preacher's bookshelves can never put much iron in the blood or gray matter in the brain. Better is the farmer who now and then kills a beef, or who raises his own mutton, than one whose food comes in the form of tinned goods, however attractive the labels or celebrated the brands. The ruddy cheek and the clear eye tell of good digestion and of strong limbs made stronger, which the dyspeptic may never hope for who lives on the culls from the packing houses intended for the indolent dwellers in the tropics.

Happy is that preacher who has either escaped such folly or who can see his mistake, and hastens to get rid of this waste on his bookshelves. Such books are as bad as stimulants which excite but never nourish, and leave the patient unstrengthened and needing a larger draught the next time. But the mor-

al question involved is more serious than the question of intellectual poverty. Such scrap work as comes from the use of these books is not sermon-making, and the use of the finished product of somebody else's brain, without giving full credit, undermines the character of the preacher who does it, and discounts his pulpit. Better a bonfire for the heat which will be produced by all such helps being cast into the flames than any real help which may come from them to the preacher or his people.

To analyze for oneself some great sermon of another, to separate its exegesis from its argument, to verify its positions from the Holy Scriptures, to distinguish the limits of its application, to note its figures of speech and the character of its illustrations, is an intellectual exercise of a high order, and may be to a preacher what an analytical study of a great masterpiece is to an artist in helping to make him a painter. One such sermon as that preached before Oxford University by Canon Mozley on "The Reversal of Human Judgment" may be read aloud alone or in

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company with a fellow-preacher or in one's family; and while its searching truths may prove a spiritual tonic for a twelvemonth, the careful study of its argument may mark an intellectual epoch in one's ministry. So of Dr. Chalmers's sermon on "The Expulsive Power of a New Affection," or of John Wesley's on "The Great Assize," or of Robert Hall's on "Without God in the World," or of Richard Watson's on "Man Magnified by the Divine Regard."

Lord Chatham said that a large part of his early discipline consisted in translating the masterpieces of certain orators and historians, and that this clothing of the thoughts of another in a dress which was at once "close and easy" not only gave him so ample a vocabulary, but was the best means of acquiring a forcible and expressive style. He knew how to use words as an artist does colors, by mixing them with his brains. He paid a tribute to the pulpit that he never paid to the masters of style among the Greeks and Romans by reading and rereading the sermons of Dr. Isaac Barrow so that he knew many

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of them by heart. Holding in memory and in his mental structure the fruits of such studies, he attributed largely to Barrow his copious and choice diction. He even took time twice to go through the best dictionary published before Johnson's, and examined each word, that he might the better understand its import and construction, and thus bring the whole range of our language under his control. To see how others used language, and especially such a master of speech as Barrow, made his studies of the great orations or sermons of others an intellectual delight. If a statesman should be so helped by studying sermons, how much additional benefit may a preacher get from the masters of assemblies who have left us some of their great arguments and impassioned appeals. Such a work as Goodrich's "British Eloquence," giving the best speeches of the most eminent orators, is more valuable than all "Illustrative Readings" or ready-made illustrations for the pulpit. Even better would be Fish's "Masterpieces of Pulpit Eloquence," going back to the days of Chrys-

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ostom, or Fish's "Pulpit Eloquence of the Nineteenth Century." Such studies would prevent one's taking as his model any one preacher like Bascom or Munsey and copying his faults rather than his merits of style.

Often next to their great masterpieces the lives of these strong sons of God in the pulpit and of the Christian heroes in the mission fields are found most helpful in stimulating the preacher in his study and work. Dr. Joseph Parker, of London, said recently that when he became despondent or weak he took down the volumes that treat of the heroic labors of the early Methodist itinerants and missionaries, and that soon the despondent mood passed away. Every Church has its calendar of saints, with whose lives and work we may do well to become familiar. I placed in the hands of one of our best preachers Parkman's "Jesuits in North America," and he told me that he could not sleep the night he finished it, so moved was he by the heroes of the Catholic faith who counted not their lives dear unto them in their work among the Indians who delighted to torture them.

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Not less helpful is Uhlhorn's "Conflict of Christianity with Heathenism," or the life of such a moral hero as Jonathan Edwards or Thomas Chalmers or John Witherspoon, one of the signers of the Declaration of Independence, and whose inspiring words and example secured other signatures to that historic document that so nearly failed of its passage. Among missionaries one cannot afford to miss the life of David Livingstone, or of Alexander Mackay, whom Stanley pronounced as "next to Livingstone, the great missionary of our day"; and, above all, of the life of John Paton, which has quickened the missionary pulse of more preachers than any other work of the present generation, as the lives of Henry Martyn and of Adoniram Judson did the pulse of the last generation. Such great sermons and so heroic and self-sacrificing lives help to show a preacher both what to do and what to be. Such books are not dry skeletons, but living, speaking, suffering, conquering men who dwell in one's library, and, on our invitation, preach again to us and recite the triumphs of the cross,

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whether in the wilds of America or of Africa, whether among the mobs of Great Britain or of the South Sea Islands. Such a book as the “Life of Arnold of Rugby” shames the cowardice out of a preacher, and Frederick Robertson has taught a personal loyalty to Christ that has made a man heroic amid the commonplaces and attritions of life. One may forget that he followeth not after us when he sees such a lofty spirit casting out devils in Christ’s name.

Whatever else a preacher has on his bookshelves, he needs to get the best in four great departments of theology, such as biblical or exegetical theology, which will help to interpret and understand the Holy Scriptures; systematic or dogmatic theology, in which department are the orderly and systematic statements of doctrines with the reasons or arguments sustaining them; historical theology, or the history of the Church of Christ from and including the apostles of our Lord; and practical theology, which treats of the preparation and delivery of sermons, the duties of the pastorate, and the proper devel-

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opment of the man himself as a leader and shepherd of the flock of Christ. Such a foundation, well laid in carefully selected works, makes sure the basis of a growing power as a student and preacher of the Word. Without these as a basis, a preacher's library would be like a physician's library lacking in works on anatomy, physiology, hygiene, antiseptics, chemistry. The parallel lines of reading given above help to secure both a thorough and symmetrical culture as a preacher, and they should be constantly pursued. No year should pass without some work is done in each line, if one is seeking to be thoroughly furnished unto every good word and work as a minister of Christ. Many a monograph is being written on some one doctrine, or period of Church history, on some one book of the Bible, or some best method of Christian work, which will find its place under one of these four heads—biblical, dogmatic, historical, practical—on the most important of a preacher's bookshelves.

Next in importance as helping to illumine the condition of mankind, both with and

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without Christianity, is a shelf of carefully selected works bearing on general history, such as Fisher's, as well as special histories like Gibbon's "Decline and Fall of the Roman Empire" (in many respects the best history of the Church as well). Macaulay, Mommsen's Rome, or Curtius's Greece, Motley and Prescott, and especially Parkman, in his "Old France in the New World" and his other historical works bearing on early American history, are invaluable.

The great essayists, like Macaulay, Carlyle, Emerson, are still valuable; and some, like Bacon and John Foster, specially helpful to a preacher.

In philosophy Hamilton, Lotze, McCosh, and Bowne will prepare the way for others as they may be needed.

In poetry it is desirable that the preacher should have the best, like Dante, Milton, Shakespeare, Wordsworth, Tennyson, Browning. Ward's "English Poets" in four volumes is specially commended as giving a critical estimate of each poet with some of his best selections. Of the great

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poets named it is desirable to have all their works, but for the others Ward's will suffice until one's taste is formed.

A capital way of studying poetry, or any literature of a given period, is to connect it with some great religious leader and study the two as contemporaries, as John Wyclif and Chaucer, or John Knox and Latimer with Luther and Calvin and the times of Henry VIII. Take Milton and Cromwell, or Wesley and Edmund Burke and Bishop Joseph Butler, and the study of the contemporary history will define the conditions of thought and life and so help to interpret the age.

To know that in Shakespeare's time there were comparatively few able to read will help to explain the great hold of the drama then as a means of popular instruction, and also the popularity of the ballad. Whitefield's youthful studies of Shakespeare gave him great power in seeking to interpret truth to the masses who were accustomed to receive their instruction through the eye or the ear and from the stage. Some men would be greatly helped by Scott's *Waverley Novels* in their

appeal to the imagination, as they clothe given historical events in very flesh and blood. Such a work as Canon Farrar's "From Darkness to Dawn" is most valuable in giving a vivid and accurate study of the times of Nero, as Edersheim's "Life and Times of Jesus" does of the Jewish people and their customs and habits of thought when our Lord dwelt among them.

The English language is specially rich in the literature of the pulpit which has done so much in creating a standard of correct style since the days of the judicious Hooker. The Bampton Lectures belong to this class, as well as Liddon's and MacLaren's Sermons and the works of Bruce, Fairbairn, and George Adam Smith, to say nothing of those great Englishmen like Lightfoot, Westcott, Ellicott, whose sermons and essays and addresses add luster, if possible, to the names of these great interpreters and commentators. Stanley's Lectures on the Jewish Church and on the Eastern Church have marked with a white stone the day in which the student began to read them.

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As to commentaries, no one writer is sufficiently strong to treat with equal ability all of the books of the Bible; so that commentaries on the whole Bible by any one writer are found to be less desirable than commentaries on given books by scholars who have specialized on them. This is the attractive feature of Bishop Ellicott's "Commentary on the Bible," in which that great biblical scholar consents to supervise the work of a number of the best scholars, suggesting changes now and then as editor of the whole, but permitting the selected commentator on each book to give his final and independent view after full consideration of the points raised. As a result, the "Expositor" pronounces this high estimate on the work: "No commentary designed for English readers comes anywhere near it, whether for spiritual insight and suggestiveness, or exact scholarship, or wide erudition, or resolute handling of difficulties, or that fearless freedom of interpretation which springs from an absolute confidence in the sanctity and power of truth." This great work in eight volumes is

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sold to ministers for ten dollars and fifty cents, its original cost being forty-eight dollars. While based on the Authorized Version, the able scholars are abreast of all the questions raised by the different manuscripts. Although Dr. Schaff was the American editor of Lange's Commentary, he once pronounced it "a continent of mud—with a gold mine underneath." Many a day has been lost by the student in looking for that gold mine which he has never found, and Lange is now no longer sought. Better far is a single commentary like Broadus on Matthew, in showing a preacher how to study and interpret the word of God, than twenty such books as Lange's. Whedon, too, called to his help a number of good scholars in preparing his commentary; and although it still remains incomplete, it will be found most helpful.

Stanley's "Sinai and Palestine" and Thompson's "Land and Book" are valuable, while George Adam Smith's "Historical Geography of the Holy Land" is a masterpiece. Hastings's "Dictionary of the Bible," now being published by Scribner in this country

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and Clark in Edinburgh, will keep the foremost place among a preacher's books for many years to come.

In suggesting books I have sought to commend only those which personal experience has proved to be valuable ; and it will be observed that the selection has been made mostly with reference to those preachers who have completed the Conference course of study, and without reference to classical scholars. Those familiar with Greek would find such a work as Meyer's "Commentary of the New Testament" most helpful, and even more so some volumes of the "International Critical Commentary," like Sanday on Romans, the same who prepared the Commentary on Romans in Ellicott's Commentary, already mentioned. The different commentaries on the Epistles by the great exegetes like Ellicott, Lightfoot, and Westcott, with their scholarly essays on important questions, are a most valuable addition to the library, but knowledge of New Testament Greek is essential to use them to best advantage.

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If the mention of so many books of special value embarrasses any Conference graduate who reads this paper, I would say it is not necessary to get them all at once. If any one can get only ten new volumes this year, I would suggest to those who already have the books of the course of study and the books of reference that a wise investment would be to secure the following: Bruce's "Training of the Twelve," Liddon's "Divinity of Our Lord," Bernard's "Progress of Doctrine in the New Testament," Matthe-son's "Spiritual Development of St. Paul," Gore's "Incarnation of the Son of God," Van Dyke's "Gospel for an Age of Doubt," Phillips Brooks's "Lectures on Preaching," Allen's "Continuity of Christian Thought," Fairbairn's "Place of Christ in Modern Theology," and Fisher's "Grounds of Theistic and Christian Belief." Ten others might be added almost as helpful. But any one who reads these ten will need little additional direction of his attention to the best books. He will be content with no others.

GRISTLE TURNED TO BONE.

We feel we are nothing—for all is Thou and in Thee;
We feel we are something—that also has come from Thee;
We know we are nothing—but Thou wilt help us to be.

—Tennyson.

The power which pricked nothingness to perfection.

—Browning.

That low man seeks a little thing to do,
Sees it and does it:
This high man, with a great thing to pursue,
Dies ere he knows it.

—Browning.

IV

GRISTLE TURNED TO BONE.

AUSTIN PHELPS, to whom thousands besides his immediate students owe much of suggestion and inspiration in the work of the ministry, as well as in their "still hours," said: "A thoroughly trained preacher is first a man, at home among men; he is then a scholar, at home in libraries. No other profession equals that of the pulpit in its power to absorb and appropriate to its own uses the world of real life in the present and the world of the past as it lives in books." It is just that power of absorption and appropriation that makes bone out of gristle. The gristle not hardened into bone or strengthened into sinew marks the child, whether physically or intellectually, regardless of years. Childhood is not a thing of the calendar, but of physical and intellectual development. Some men are children at fifty, for even when the body has assimilated its food there has been

no proper mental growth or strengthening of moral sinews. No mental or moral convictions are expected of them. They are still in the gristle stage, "children, tossed to and fro and carried about with every wind of doctrine." One knowing their mental immaturity can confidently expect the ready assumption of any doctrinal position according to the last sermon or book which has come within their reach, to be as quickly abandoned for the next novelty. Because there is no depth of earth the seed springs up quickly, but brings forth no fruit to perfection. Theories with them are but children's toys—they serve to interest and occupy them until the tinsel is gone. But they have not bone enough to bear any loads, or sinews to lift any burdens. They are apt to prove a sort of makeweight in any body with which they are connected, casting their vote with the last speaker or with what they think will carry.

When Jeremiah would shirk the responsibility of the prophetic office by saying, "Ah, Lord God! behold, I cannot speak; for I am a child," the Lord put forth his hand and

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touched his mouth and said: “Behold, I have put my words in thy mouth: see, I have this day set thee over the nations and over the kingdoms, to pluck up and to break down, and to destroy and to overthrow; to build, and to plant.” Heroic work that which needed sinew and bone. The work of the ministry calls for men. In vain does Ezekiel prostrate himself on the ground. God cannot use a man with a part of his faculties paralyzed by fear. “Stand upon thy feet, and I will speak with thee.” The Lord had need of that gifted mind with its imperial imagination, its penetrating vision. “And the Spirit entered into me when he spake unto me, and set me upon my feet.” When the great apostle to the Gentiles stood before Agrippa, he told anew how outside the gates of Damascus the Lord had said to him, “Arise, and stand upon thy feet”; and that he got his message from God while standing on his feet like a man, and he had never feared the face of man from that hour. He received his message like a man, his mental powers all awake, intellect and heart respon-

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sive to the divine voice, and he was always able to give a reason for the faith that was within him. While there was in him the simplicity of faith of a child, there was the heroism of faith of a man; and that made the apostle. "In understanding, be ye men." "Quit you like men, be strong." We speak of Paul as a man of little stature, but his friends could say of him what was said of a gallant general who was disparaged because he weighed only ninety-six pounds. The reply was: "Yes, but mark you: ninety of it is backbone!" When Paul became a man, he put away childish things. He had enough sinew and bone to bring things to pass. But Paul's was the strength not alone of character, but of one thoroughly furnished unto every good word and work.

When Gideon was choosing his army, he thinned out both the cowards and the rash, and a larger proportion of the latter than the former. While he permitted more than two-thirds of his army to return home because they were fearful and trembling, he only reserved three hundred out of the remaining ten

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thousand (less than one in thirty), because all the rest, by the rash way in which they slaked their thirst, showed that they were apt to put a good cause in peril when self-mastery was most needed. Only seasoned men will do for reserves. Rashness is not courage. It may even be cowardice, as it surely is weakness. It is not the preacher especially who boasts about his willingness to suffer for his convictions that one is entirely sure has any. Macbeth was braver when he said, "I dare do all that may become a man; who dares do more, is none," than when he allowed himself to do the unholy murder that his soul loathed, because he was chided with being a coward. Silence at times is braver than speech. Character is seen better in repose than in action. The man who is strong enough to use the brakes on himself can lead a multitude out of Egypt. Moses was unmanly and weak only when he lost self-control and spake unadvisedly with his lips. "Art thou also become as one of us?" may be said of many a pastor when his flock needed a leader and not a partisan.

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Contact with men and books both are needed in this development of convictions and of character. In one's early ministry the preacher is saved by hope. What the people hope he will be has much to do with the kindness and forbearance which he experiences at a time of immaturity when he preaches mostly what he has absorbed. The thoughtful in his congregations are quick to see when what is traditional gives place to what is personal, or the echo becomes a voice. There is a ring about his utterance then that is unmistakable. His preaching is now no longer simply didactic. His words are tremulous with his own sympathetic apprehension of the noble truths which he speaks. Truth has embodied itself in experience and in character, and is trebly strong. Love now inspires courage, love of men as well as love of the truth. He preaches now not because he is expected to do so, but because he is eager to give to others a message that has fed his own soul. His preaching is not now a description of the sun, it is bringing its very fire down from heaven. His

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knowledge of the needs of perplexed and wretched souls has made him search the Word for just the message which they must have. His sympathy with them has almost made their sorrows his own, and he hastens to comfort them with the comfort where-with he himself is comforted of God. His growing strength has made him the burden-bearer of many. He puts his will power into the man of enfeebled will and helps to make him strong to overcome. He gives of his own faith to the unbelieving, and of his hope to the despondent. He is courageous for the fearful as the shepherd whose rod and staff comfort the timid sheep that have heard the wolf's cry. The shepherd boy has now become strong enough to go to the mountains after the lost sheep, and his sheep hear his voice because he will lay down his life for the sheep. No "physician of the old school," even William MacLure himself, can give himself to others as does a pastor after God's own heart.

Phillips Brooks well said, "True growth in learning is all bound up with growth in

character"; and, "The Christian ministry is the largest field for the growth of a soul that the world affords." The soul responsive to human needs becomes doubly responsive to divine truth. Every sinful and sorrowing one now becomes a client for whom the preacher becomes an advocate; and how he seeks to master all facts and truth that he may help to save a soul! As a thinker, he is afraid of no truth that can comfort and save. He becomes strong in his search both for truth and for men. He is made larger by the truth which nourishes him even more than those for whom he sought it. Out of his own ennobled and truthful soul he now speaks the truth as he has found it. Men see his boldness, and know that he has been with Jesus.

Such a preacher scorns to be the slave of any physical appetite. He buffets his body and keeps it under. Self-indulgence ill befits him who is called to endure hardness as a good soldier of Jesus Christ. If the trained athlete keeps his body at its best, and refuses those narcotics and stimulants which make

GRISTLE TURNED TO BONE

weak nerves or flabby muscles, much more will the man of God guard against all that will lessen his chances of success, whether they be sins of the table or self-indulgences in the study. He will seek not only to prepare sermons, but to prepare himself to preach. Whatever good men there have been in the ministry whose youthful habits of self-indulgence were found difficult to overcome, in the light of physiological facts well established, they could not now wish their sons in the gospel to follow their example. “I write unto you, young men, because ye are strong.” May you ever remain strong, and never lament a will weakened and enslaved by physical appetite!

A wise man was once asked how he succeeded “in surmounting the great difficulties of life.” His suggestive reply was: “By the help of the other difficulties.” Difficulties are like foothills that must first be climbed if one stands upon the mountains. That preacher is little able to minister to others who has never had trials of his own. Paul’s noblest utterances are found in his letters which

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were written from a Roman prison. The hero of a hundred battles is the man whose words a Timothy longs to hear. The apostle who has fought with beasts at Ephesus the Ephesians will heed when he bids them take unto themselves the whole armor of God, and having done all, to stand. "I know nothing of our pastor's life," said a thoughtful layman, "but no man could lift us up to such heights unless he himself had climbed up many a Hill Difficulty." And he was right. The strong man in the pulpit had gone through the Slough of Despond, and had climbed the Hill Difficulty on his knees. Simon had not become Cephas without being with his Lord in Gethsemane, and without many nights of tears because he had once denied him. But he too bitterly hated his sins to ever recount them in detail in the pulpit. He bore in his soul the scars of his conflict with sin, but on his body were the marks of Jesus whose bond slave he delighted now to be.

The preacher's strength comes from more than wrestling with great themes or with the

GRISTLE TURNED TO BONE

difficulties of his charge. These latter are often visible foes. His mightiest conflict is with unseen foes, "against the rulers of the darkness of this world." Satan haunts our hours of prayer. The very abundance of a preacher's occupations is used to suggest something imperative that may call him ever from his knees. "We are not ignorant concerning his devices." Luther throws his inkstand at Satan, so real and bitter is the conflict when the exultant cry of the tempter is, "Let us smite the Shepherd, that the sheep may be scattered." The most fiery of the devil's darts are aimed at the young preacher as the gristle is turning into bone. Out of the conflict he comes a better man or a worse.

My strength is as the strength of ten,
Because my heart is pure.

Such a man is the guardian of public morals, like a Hebrew prophet. "For as the man is, so is his strength." All the strength in his sermons is first in the man. The man must first be made before the preacher can be.

THE UNMAKING OF A PREACHER.

Lord, many times, I am aweary quite
Of mine own self, my sin, my vanity;
Yet be not Thou, or I am lost outright,
Weary of me.

—*Trench.*

Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still.

—*Beaumont and Fletcher.*

Whatever weakens your reason,
Impairs the tenderness of your conscience,
Obscures your sense of God, or takes off the relish of
spiritual things;
Whatever increases the authority of your body over
your mind,
That thing to you, is sin.

—*Letter of Susanna Wesley to John while at College.*

V

THE UNMAKING OF A PREACHER.

THE failure to make a preacher may not be due to any lack of effort on the part of the subject himself, but his coöperation is necessary alike in the making and the unmaking process. After all his efforts the gristle may not turn into bone, owing to the lack of mental and even moral qualifications, possibly of physical also. Mr. Wesley advised those who had no taste for reading, or who would not cultivate such a taste, to return to their trade. Unless the man had power of assimilation, there was no hope of his growth. Unless the argument—clearness and strength of statement—was in the man, it could not be put into his sermons. An exhorter he might be, but his place was not with preachers who were able to expound and rightly divide the word of truth.

The sifting process of an undergraduate's experience should at least settle whether

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there was in him the making of a preacher. How much of a preacher must now depend on himself, his continued growth alike in grace and in knowledge determining whether he will wax riper and stronger in the ministry. His larger grasp of truth will be promoted by the very love of souls to whom he would fain minister. His early statements of truth will be found incomplete. The half truths which he then grasped will seek the other half, so that he can now declare the whole counsel of God. The sermon notes of his earlier pulpit preparation can no longer satisfy him any more than the clothes of his youth. His larger mental life demands a different and fuller clothing of his thought. People look for maturer views of truth than when he began his ministry, if he has grown with the years. If neither he nor they can find them both in his conversation and preaching, there is reason to fear that either a serious mistake has been made in advancing him to the higher office of the ministry, or that the unmaking process has begun.

Arrested development, whether it be men-

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tal or spiritual, is alike a disease and a symptom. Bad as it is in itself, it frequently indicates a moral bankruptcy which affects both mind and heart. People are quick to distinguish a religious vocabulary from a religious experience. Their ears can tell the sounding brass and clanging cymbal, even though a man speak with the tongues of men and of angels. He may have had a genuine religious experience, a very vision of the Lord by the way; and it is fitting to refer to it, as Paul did to his at the most critical moments of his ministry. But such an experience should be more than a memory; it should be an inspiration. His midday vision quickened Paul's whole intellectual and spiritual life. His brain was soonest fired through his sensibilities. He was never so mighty a thinker as when on his knees. The prayers of Paul contain his theology. Language seems all too inadequate to convey the great truths upon which his own heart has fed while he prays for his beloved brethren at Ephesus or Colosse. An experience which is not quick and powerful in stimulating a preacher to do

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his best in feeding the flock of Christ, and in winning men to repentance, has lost its inspiration even as a memory. Take heed to thyself, and to the doctrine, is a fitting apostolic injunction given to the same son in the gospel to whom Paul said: "Let no man despise thy youth; but be thou an example to them that believe, in word, in manner of life, in love, in faith, in purity." His solicitude reaches to the intellectual life of Timothy, as he not only urges attention to reading, to exhortation, to teaching, but "Be diligent in these things; give thyself wholly to them; that thy progress may be manifest to all. Continue in these things; for in so doing thou shalt save both thyself and them that hear thee."

The respect awakened by the preacher of the gospel has much to do with his influence in saving men. Loss of self-respect is sure to be followed by loss of the respect of others. Zechariah describes prophets whose own parents shall put them to death because they spoke lies in the name of the Lord. But these prophets had first lost their own

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self-respect, being “ashamed every one of his vision which he hath prophesied,” and some even saying, “I am no prophet, I am a husbandman; for man taught me to keep cattle from my youth.” When the prophetical office is brought so low, it has no teaching power. The prophet’s mantle may well be laid aside when it has been dishonored. When Paul wrote to Titus, “Let no man despise thee,” he taught that a ministry that did not speak with authority was weak in its personal elements. It lacked sound doctrine as well as personal example and force in the preacher. Men would look aside or beyond one like that to find the spokesman of God. At best his voice would be like the scribes’ teaching, unattended by that personal righteousness which gave it authority. It opened the kingdom of heaven neither to the scribe nor to his hearers. It lacked certainty, sympathy, hopefulness, the three essential elements in all true preaching. None of these are possible to a man without a constant, personal appropriation of the truth by which he ever waxes riper and stronger in his ministry.

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It was said of Paul that he increased more in strength as he confounded his enemies, proving that Jesus was the Christ. The truth which constantly strengthens the preacher he is never ashamed to preach, knowing it to be the power of God unto salvation.

The unmaking of the preacher doubtless begins with the unmaking of the man; for the man is the measure of the preacher. No small man ever made a great preacher; and what diminishes a man in his intellectual grasp, what deteriorates him in his moral fiber, or what abates his spiritual fervor, unmakes the man. There are diseases of the will which leave men nerveless and incapable of action. There are diseases of personality which unfit men for leadership, whether in the pulpit or out. Indecision, cowardice, rashness, tell of such a weakened personality. A man may speedily empty himself by heedless speech until there is nothing left in him to inspire respect or confidence. When the man is unmade, what becomes of the preacher? Thinkers have much to say these days of "degenerates," of men who

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simply drift, or whose degeneracy takes on the dangerous type of enmity to organized society and finds its representatives (as they are now seen to be) in the anarchists whose hands fire the fatal shot or thrust the assassin's dagger at rulers, whether of kingdoms or republics. Europe is now concerned about the degenerates whose avowed purpose is to kill every crowned head. Recklessness of speech in the pulpit sometimes shows the degenerate whose loss of balance makes him the enemy of his kind, even though he pose as their champion. Paul makes mention of such peevish, reckless speech as the irresponsible speech of mere childhood. "But when I became a man, I put away childish things," the peevish spirit as well as speech. The full-grown man is expected to have good manners at least, and not to behave himself unseemly. Ill temper is in the man before it is put in the sermon, and no more unmakes the man than it unmakes the preacher. Speaking the truth in love is quickly distinguished from the unjust condemnation which, like David's reply to

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Nathan, is in proportion to one's own ill desert and possible sin.

"Pretense to virtue is the one vice a Californian will never forgive," was the vigorous statement of President Jordan in describing the demand which even bad men make that a man shall be what he pretends to be. Our Lord said, "Whosoever shall do and teach others the least of these commandments shall be called great in the kingdom of heaven," before he said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." Sometimes one neglects the weightier matters of the law, judgment, mercy, and faith in tithing the mint and anise and cummin. John Wesley when an old man said: "Nearly fifty years ago, a great and good man, Dr. Potter (then Archbishop of Canterbury), gave me an advice for which ever since I have had occasion to bless God. He said: 'If you wish to be extensively useful, do not spend your time and strength in contending for and against such things as are of a disputable na-

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ture, but in testifying against open and notorious vice, and in promoting real spiritual holiness.''" It took a thoroughly sincere man either to give or follow such wise advice. Harder than any of God's laws are the laws we make for ourselves, as witness the duel. Questions of casuistry arise most frequently in his ministry who gives undue attention to men's customs rather than God's laws. The mint, anise, and cummin should never outweigh righteousness, honesty, truth, faith, love. One may dread an outraged public opinion even more than the displeasure of God. Schiller wrote a sentence that has meaning unfathomed by many a minister: "The truly excellent character is made up of strictness toward oneself and mildness toward others." It was the lovelessness no less than the hypocrisy of the Pharisees which our Lord rebuked when he said, "Cast out first the beam out of thine own eye; and then thou shalt see clearly to cast out the mote that is in thy brother's eye." A "nagging" preacher is often a physical degenerate. Happy is he if only his nervous system has

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suffered, and not his moral nature. In either event, a “ mutual rest ” is a desideratum with both preacher and people. That is sometimes the meaning of “ a pastor’s vacation.” This may be consoling to the minister who has never been granted one !

Next to insincerity, nothing so discounts one’s ministry as indolence. “ Idleness is not the opposite of occupation, but of the energetic use of one’s faculties.” It is not that the minister may not be employed; he may be triflingly employed, spending more time at one thing or place than is necessary. He may lose all sense of proportion in the use of time until men put the same estimate upon his time that he does, and he is cheapened into being the man of most leisure in the Church, and all the little odd jobs fall to him. His mornings which should be golden are seen to be leaden, from the way in which he spends them on the street. Satan is in no danger of being struck by his inkstand, for he does much of his writing in some one else’s office. His work, if you may call it so, is along the lines of least resistance. Surely

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the hinges of his study door are stubborn with rust. What he has been ordained to do, "to teach and premonish, to feed and provide for the Lord's family," he has not time to do, because of wasted energy in doing countless nothings. Such a preacher, whose energy went anywhere but into his sermons, and who had a weakness for meeting every passenger train (in order that he might mail his letters at the last moment), once said in the pulpit, "What more can I do than I am doing?" when a wise layman said to another: "Nothing, unless you try to meet every freight train, too." The busy man was still an idler, for he had not learned the energetic use of his faculties for the work of the ministry. He was using the same energy as that employed by the insurance agent or the carpenter, that of the hands and feet, and the flock that he was appointed to feed went hungry. What though the fold be mended and painted, even the ox or ass would not long know or frequent the master's crib that was habitually short on corn.

What now if to recover his lost and scat-

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tered sheep the preacher become the clown? Then the unmaking process is about finished. Lack of seriousness in the pulpit is fatal to character, whether in preacher or hearer. The curse of the playhouse was found here in administering simply to love of amusement, and so disturbing fatally the serious views of life and its obligations in those who constantly frequented it. The pulpit of any age has proved worthy of contempt when it rivaled with its sensational themes the billboards of the theater, and the preacher became an actor whose ambition was to court a grin. It is always a confession of the failure of the pulpit to furnish wholesome food for the flock when it competes with the minstrel in trying to amuse. “Excessive ceremonialism and vulgar sensationalism” are the two deadly foes of the modern pulpit and of the religion of our day, and both are the unmaking of the preacher. Austin Phelps pronounced the pulpit of the Protestant Episcopal Church as on the whole about the weakest in the land, despite the culture and social position of much of the membership of

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that Church. A tendency to ceremonialism had silenced the pulpit, and the preacher had become a priest. But what of the preacher who, conscious of his inability to feed the flock, consents simply to entertain them? He shows them pictures when he should give them food. They ask for bread, and he gives them a stone. The integrity of the pulpit cannot survive the integrity of the man in the pulpit.

Low ideals, being contented with something less than the best, these are the bane of the preacher. Even though his hearers are satisfied with him and "wish his return," he can never bring out the best in them until he gives them the best in himself. And that best is not possible so long as his ideals are low either for himself or them. Because our Lord could fix no high ideal in the mind and heart of Judas, the man of Kerioth, he could not save him or others through him. Even though he had witnessed the miracles whether of healing the sick or withering the condemned fig tree, although he had heard the Sermon on the Mount, and had been warned to beware

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of attempting to serve God and mammon, three years of sacred association failed to change his ideals, and he always appears last in the list of the apostles. Censorious and covetous as a man, he uses his very apostleship to show himself the traitor that he was both to himself and to his Lord. But the man fell before the apostle.

DEAD RECKONING.

I say that acknowledgment of God in Christ,
Accepted by thy reason, solves for thee
All questions in the earth and out of it.

—*Browning.*

We are the mariners, and God the sea;
And though we make false reckonings, and run
Wide of a righteous course, and are undone,
Out of His deeps of love we cannot be.

—*Alice Cary.*

VI

DEAD RECKONING.

IT is often a grave look that is seen upon the face of the captain when he has to calculate his ship's place at sea independently of observations of the heavenly bodies. Neither sun nor stars are visible, owing to clouds or fog, and all becomes guesswork. The variations of the compass are daily noted, and while he can count the revolutions of the propeller and can tell the rate of the ship's motion, he knows too well the possible errors in her course, due to hidden currents and other causes, for him to make a satisfactory reckoning. The sailor therefore calls it simply "dead reckoning," when he cannot navigate by the help of the heavenly bodies. If he is far out at sea, he can endure such dead reckoning for a day or two, because he has ample sea room; but let him be near some treacherous coast, or some dangerous shoal, and he prays for a glimpse of the sun's face at noon, or of some friendly star at night.

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By these fixed objects he can determine his latitude. The altitude of the sun when observed on the meridian is most important in determining the ship's position on the deep. Powerful currents have sometimes borne a ship out of her course as much as twenty-five miles in six hours, as was found to be the case once with our good ship *Danube* off the dangerous coast of Brazil, an experience unparalleled in the life of her able navigator, the commodore of the Royal Mail fleet. Happily fresh observations were taken in time to correct her course. Not so, however, with the *Drummond Caste* that went ashore at Ushant a few years ago, when nearly all lives were lost. "Dead reckoning," too, cost the *Paris* her rocky bed upon the Manacles and her captain his commission. The price of safety is eternal vigilance by the man in the "lookout" and frequent observations by the captain with his sextant. Better a day late in port, if it be spent in trying to "pick up the ship's true course," than to run her by "dead reckoning," mere guessing at her position, in the hope of some-

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how reaching her desired haven at the expected time.

That was a wise definition of knowledge attributed to Confucius: "Knowledge is when you know a thing to hold that you know it; and when you do not know a thing to allow that you do not know it." To know that we do not know is as important at times as to know that we do know. To define clearly is to think clearly. Man finds a safeguard in the belief that he will not be left in permanent intellectual confusion, whether he believes simply in nature or in God. The veriest skeptic pays an unconscious tribute to the unknown God when he looks for signs of intelligence in all his works. He turns from any path where there are no footprints of intelligence. It has been wisely said that "without a reliable universe no moral character could grow. A fickle world admits only of a lawless race, to whom foresight is denied and whose wisdom is as likely to go astray as their folly. All human habits are formed by a mutual understanding between man and nature." This is God's clock that

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keeps good time, his bow in the firmament with its reassuring promise: "while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." The farmer and the sailor can set their watches by the stars and know that "God is in his heaven, all's well with the world." This sends them to the fields and across the seas, and makes agriculture and commerce possible. What we call uniformity of nature is God's warning against "dead reckoning." What men call faith is reason leaning on God. Faith in the unchangeableness of God calls forth the fullest energy and develops the noblest character in man. Faith triumphantly asserts, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

While the three essential things in the pulpit are certainty, sympathy, and hopefulness, the greatest of these is certainty. "For if the trumpet give an uncertain sound, who shall prepare himself for war?" So far

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from there being comfort in uncertainty, “ if in this life only we have hope in Christ we are of all men most miserable.” As there is no mental rest but in fact, so there is no spiritual rest but in truth. If Christ be not risen, then is our preaching vain, and your faith is also vain. No man can think steadily and fruitfully who does not begin with fixed, ascertainable truth. There must be a sea level from which to measure the mountain top. Truth is not merely relative and provisional, but absolute and final. Our Lord has promised it: “ Ye shall know the truth, and the truth shall make you free.” If ye know these things, blessed are ye if ye shall do them. The pulpit and a divine revelation stand or fall together. If God has never spoken, men should keep silent. If God has spoken, then messages from him are what man has to deliver, and cannot but deliver. Holy men of old spake as they were moved, impelled, by the Holy Ghost. They were positive, because they knew their message to be from God. “ The word of the Lord came unto me, saying,” was what startled

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kings and changed the face of national life and belief. The history of the pulpit is the history of the Church. If the pulpit speaks with the authority of a conscious message and mission from God, the kingdom of God is come unto you, and never until then. Let the pulpit be weak and uncertain and hesitating, and the Church is no longer a positive force. It lacks unity because the pulpit lacks personality. The symbol of the unit and the person is the same—I. Invertebrate theology gives an invertebrate in the pulpit. The true preacher is a dogmatic theologian, even if he has never heard of such a person. He receives and teaches a doctrine based on authority. “Thus saith the Lord.”

The secret of the power of such men as Athanasius and Augustine is found just here. At times it was “Athanasius against the world.” Had it not been, the world would never have swung around to him, like a mighty ship to its anchor. Augustine’s character was summed up in its creed: “A whole Christ for my salvation; a whole Bible for my staff; a whole Church for my fellow-

ship; and a whole world for my parish.” Such a man could not do anything by halves. Let men complain that Christianity was destroying Rome, and the “Holy City” must soon lose its glory forever. He replies with his “City of God,” which tells of a city which hath foundations that are imperishable, whose builder and maker is God. Let men who are heartsick over the decaying glories of the perishable find refuge in the imperishable. However his arguments may be colored by the governmental ideas with which he was most familiar in the imperialism of his time, his influence for fifteen hundred years has been due to the fact that he believed something. The voice that called him, “Take and read,” and turned him to a friend who put Paul’s Epistles in his hands, shaped his life and that of countless thousands through him, because of his positive beliefs. Nor was there any “dead reckoning” with Wyclif, with Luther, with Wesley. They believed that the testimony of the Lord is sure, and therefore men believed in *them*. No wonder Lord Salisbury spoke of Mr.

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Gladstone as "that eminent Christian," despite their different political creeds. That great statesman had no question as to the fundamental fact that God, who had at sundry times and in divers manners spoken unto the fathers by the prophets, had in these last days spoken unto us by his Son: "All I write, and all I think, and all I hope, is based upon the divinity of our Lord, the one central hope of our poor, wayward race." None of these were men that you could pass your hand through. They stood for something, and their lengthened shadows will tell yet coming generations where they stood and of what substance they were made.

This positiveness of belief and teaching was necessary in the apostles, and in all who followed them as they followed Christ. The beloved disciple was a very old man when he wrote his Gospel, but how distinct his testimony as to the very hour, "the tenth hour" of the day, when he first talked with his Lord! "This is the disciple which beareth witness of these things, and wrote these things; and we know that his

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witness is true." It is this which makes the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. This mine of truth is inexhaustible. The man who speaks has first to hear. If he really desires it, the Spirit of truth will guide him into all truth. But only those shall know who follow on to know the Lord. Mere speculation starves both preacher and hearer, and it is because men do not believe the witness that God hath borne concerning his Son: "This is my beloved Son; hear ye him." The king is one who "kens" as well as one who "can." His knowledge is his power. This makes Christ's words so weighty and imperishable. Heaven and earth shall pass away, but not one jot or tittle of his words shall fall. It is the dogmatism of Jesus that has won a world of believers. His is the last word on every subject on which he spake. It is the word of absolute, transparent truthfulness from him who was and is the Truth. "If it were not so, I would have told you." With such a teacher sent from God, it is not strange to hear an

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apostle say: "For we know that if the earthly house of our tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens." How natural to hear such a man say, "Give me leave to speak unto the people, I beseech thee." He had a message from God.

Shall the lawyer have legal knowledge and the physician medical knowledge, and the minister not have biblical knowledge? "The priest's lips should keep knowledge, and the people should seek the law at his mouth." But how shall he speak unless he hear? "The speech of the lips tendeth to penury." How poverty-stricken that man who attempts to speak for God without first hearing a message from God! Even worse is he who seeks to speak for God what God hath not spoken at all. It was "the man of God disobedient to the word of God" whom Keble recalls to us from his lonely grave, after the lion met him by the way:

Alas, my brother, round thy tomb
In sorrow kneeling, and in fear,
We read the pastor's doom
Who speaks and will not hear.

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It has been said that more harm is done in the world by weak men than by wicked men. This is doubtless true of the pulpit. One of the mysteries of grace is that God has often used the truth when spoken by the lips of men whose lives were disobedient to God, as was the life of the prophet whose message against the altar of Jeroboam was fulfilled even though the prophet himself was slain. A bad man in the hope of his own safety may hold the helm steady until the imperiled lives are saved. A better man might hold the helm with so feeble a grasp as to turn the burning vessel toward the rocks in place of the harbor; and he surely will, if he does not know the harbor. It is the pilot's *business to know* the harbor—what if he be uncertain as to whether there is one? It is the man who knows that we summon to the bedside of our sick. It is because of this profession of knowledge that he is respected and trusted as the good physician. Let it appear that he is a mere charlatan and quack, and how quickly will he be held responsible! Let the man called to preach commend him-

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self as a minister of God “in pureness, in knowledge, in the Holy Ghost, in love unfeigned, in the word of truth, in the power of God.”

Paul’s best preaching, like his theology, was shaped on his knees. The things that are hard to be understood in the writings of our beloved brother Paul are not his prayers. Here we are caught up to the third heavens as the apostle brings his difficulties with men and devils, his doubts and fears, to God. We can almost see the Holy Spirit leading men into the truth as they cast themselves upon his guidance and follow where he leads. It seemed a dark hour in the history of the great Westminster Assembly when the Committee on the Catechism reported that they had failed to agree on a satisfactory answer to the question, “What is God?” In their perplexity the Assembly called upon Gillespie, the youngest member, to lead them in prayer for the special aid of the Divine Spirit. He began his prayer with the words, “O God, who art a Spirit, infinite, eternal, unchangeable in thy being, wisdom, power,

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holiness, justice, goodness, and truth"; and as his reverent spirit talked with God, the great assembly of divines instinctively felt that the prayer was answered. Happy is that people whose pastor's theology is in his prayers, and who by the path of prayer leads them into the holiest of all.

This entrance into the holy of holies is the great mission of the pastor, as it was of the priest. The night before that awful event he spent the hours in hearing or expounding the word of God. On his breastplate, as he entered into the immediate presence of God, were the names of his people, the twelve tribes for whom he went to make intercession. Ten times during the prayers of the high priest on this great day of atonement the people listened with bated breath as they heard him pronounce the "ineffable Name"—JEHOVAH—the name none other ever dared to speak. It was when the high priest was thus at prayer with God that he realized, and his people with him, the great verities of religion. Here, too, all doubts are resolved as the pastor and preacher now speaks with

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the confidence born of personal communion with God in Christ. He goes forth from such hours with a mental elevation that causes his very face to shine. There is no miserable "dead reckoning" now either in his own experience or in his preaching, since Christ dwells in his heart by faith and he becomes rooted and grounded in love. The peace of God which passeth all understanding shall *keep* (as a sentinel) your hearts and minds in the knowledge and love of God and of his Son Jesus Christ our Lord. We know that when Christ shall appear we shall be like him, for we shall see him as he is. Now I know in part; but then shall I know even as also I am known. *That anchor holds.*

THE SACRIFICE OF THE WILL.

Strike for the King and die! and if thou diest,
The King is King and ever wills the highest.

—Tennyson.

Blest be Thy dew and blest Thy frost,
And happy I to be so crost,
And cured by crosses at Thy cost.

For as Thy hand the weather steers,
So thrive I best 'twixt joys and tears,
And all the year have some green ears.

—Henry Vaughan.

VII

THE SACRIFICE OF THE WILL.

THAT is a quaint description of Abram and his companions which says, “They *went* forth to *go* into the land of Canaan; and into the land of Canaan they *came*.” Of course they did; because they *went* forth to *go*. They were men of purpose, and a purpose brings a man where he goes forth to go. “A purpose is a companion.” It is a man’s other self. Nay, it is a man’s true self. It organizes all his powers, as well as regulates all his desires. The purpose is the man. It gives clearness to his mind, warmth to his heart, strength to his will. He goes forth to go, and he goes. The man who never goes forth to go never reaches there or anywhere else. He never travels anywhere; he simply *sprawls*. His mind is not large enough for his body. He is like the man who said that he had no difficulty in making up his mind; his real difficulty was in making up his body. The fact was he did not have much of a mind to

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make up, not enough in fact to reach all parts of his body and call all into action.

The normal man is two-thirds will and one-third intellect. However well constructed the shell the charge of powder must be great enough to carry it, or it is useless. Abnormal men, like Hamlet or Coleridge, have not will power enough to run their minds—to “make up their minds.” With all his splendid intellectual powers, Coleridge bewailed his inability to do things. He walked on both sides of the street at once, because he could not make up his mind on which side to walk. The engine was too large for its boiler. Of what avail are large wheels if you have too small a steam chest? The piston rod may be ever so strong and polished, but you have not force enough to drive it. Better a smaller engine, that can make steam and go somewhere and take something along with it, than the largest mogul, spick and span under the careful polishing of the driver, yet standing helpless and motionless on the track. It is only in the way of some other. It has a big head, but a small heart.

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It looks wise, but it cannot even walk yet. It has everything that money can buy but capacity. It lacks will power. So in man, will is the very nerve of personality, as well as its vertebral column. Without it he is a mollusk, not a man.

A great man is a man of great will power. An enfeebled will is the sign of mental decay. The feeble-minded are the feeble-willed. The method of treatment is to reach the latent mental powers through the awakened desires, the aroused will. Without attention, the will holding the mind to its work, nothing can be done. The purposeless always yield to the men of purpose. The man of purpose has the right of way. He has come forth to go somewhere, and he claims the main track, and even reaches the next station while the rest are making up their minds. Nay, often he has to have will power enough for a family, a community, a nation. Carlyle well says: "The history of the world is the biographies of its great men." They achieved something because they started out to achieve something. They were the integers which,

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being placed before ciphers, made tens, hundreds, thousands, millions. How many "empties" a mighty locomotive engine can pull! The chief trouble is to keep them on the track because they are "empties." Alas, how often it is that the "empties" not only make most of the noise, but cause the wreck! The "sleeping sentinel" admits the foe. No wonder that in time of war to sleep at one's post is punishable with death. Nature denies beauty to every slothful animal. The human sloth is the most monstrous of all. By too great self-indulgence the will loses its spring. It was because Mary Magdalene went to the sepulcher while it was "yet dark" that she first saw her Lord and became his messenger to the apostles.

It takes a caldron as great as the Caribbean Sea to heat a Gulf Stream that can reach to Europe, and change its climate and determine its civilization. This mighty "river in the sea" plows its way through opposing currents, icebergs, storms, because of the mighty force that is back of it. Moses could never have become "a king in Jeshurun" if

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he had not had this kingly quality, growing stronger in the face of the indifference, criticism, opposition, even rebellion of millions of slaves, hungry every day for the leeks and garlices of the fertile Delta of Egypt. Paul, too, illustrates Maudsley's striking saying: "The will is the highest force which nature has yet developed—the last consummate blossom of all her marvelous works." The love of Christ which constrained him made him an apostle to all the world. His aggressiveness was the propagation of character, the character which came from a life hid with Christ in God. Buddhism extinguishes character; Christianity develops it. What is character but educated will? It is the man who has himself so well in hand that he can say, "This one thing I do," who does it. To destroy the will is to destroy the man; to strengthen it, and offer it in holy sacrifice, is to save the man. Self-surrender is salvation alike for the minister and the man. "He that would save his life shall lose it, but he that would lose his life for my sake shall find it." But he must have a life to lose. The

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man who is always singing, "Oh to be nothing, nothing," has had his prayer answered, and his pound has been taken from him long ago. That is mysticism, not religion. The healthy soul wants to be something. The consecrated soul is ever anxious to have something to consecrate. To consecrate means "to fill the hand." To sacrifice is to make an offering. The supreme sacrifice is of the will. Our Lord's real offering was in Gethsemane, when he said, "Not my will, but thine be done." What a will Christ had to offer, a will that stilled storms, hushed tempests, controlled the mightiest forces of nature, conquered Satan, and that entered the caverns of Death and dragged him triumphant at his chariot wheels!

The motto of our Lord was: "A body hast thou prepared me. Lo, I am come to do thy will, O God." That superb body, and all that it meant of love of life and capacity for service, that self-mastered body made the vehicle of all that was holy and helpful, he was ever ready to offer as a living sacrifice. Nay, he did offer it daily. It was only in the garden

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that he made the final offering. It is most interesting that in the Hebrew the idea of "a body hast thou prepared me" is expressed by "mine ears hast thou digged," or "opened." The attentive and responsive ear stands for the whole body, as when young Samuel said, "Speak, Lord; for thy servant heareth." So in the Orient to-day the idea is still preserved in the court costumes of Korea, as in the headdress of a minister of state, the ear-like appendages signifying that the highest officer is ever attentive to the king's commands. To obey is better than sacrifice, because obedience is sacrifice—the living sacrifice which is perpetual. Thus Christ made an eternal atonement as the Lamb of God slain from the foundation of the world. He is a Priest forever, without beginning or end of days. He becomes unto all that obey him the author of eternal salvation. The stress of our Lord's farewell discourse is in the reiterated word, "obey." "If a man love me, he will keep my words." "If ye keep my commandments, ye shall abide in my love." Obedience is the holiest sacrifice and serv-

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ice. "If ye be willing and obedient, ye shall eat the good of the land." It was the disobedient angels who kept not their first estate. Our Lord taught us the true idea of heaven when he taught us to pray, "Thy will be done on earth as it is done in heaven." Heaven is less a place than a state, a state of obedience. "The virtue of paganism was strength; the virtue of Christianity is obedience." But obedience is strength. It was the strength of Christ, our Exemplar. "My meat is to do the will of him that sent me." Each of Christ's temptations was to disobedience.

Thou seemest human and divine,
The highest holiest manhood, thou;
Our wills are ours we know not how;
Our wills are ours to make them thine.

This is true freedom of the will. As Liddon well says: "Man asserts what is properly his human liberty when, acting according to the higher law of his being, he obeys a law which he is free to disobey." The offering of our will is the offering of the things which we have chosen because we deemed them our best choice; and our choice is our character,

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for choice makes character. It is thus the offering of ourselves. That is why obedience is such an aid to faith, and disobedience and disbelief are synonymous. More than all his meditation on the nature of God, while dwelling in the wilderness of Midian for forty years, was a single act of obedience on the part of Moses in helping to show him God. The more frequent his acts of obedience the stronger grew his faith, until there was scarce anything too great for Moses to ask, or for God to grant. Who can limit God's use of a consecrated man, or count the rewards to those who obey him? "If ye abide in me, and my words abide in you, ask whatsoever ye *will*, and it shall be done unto you." The word is the same as when Jesus prayed, "Father, I *will*." Such harmony with the divine will made all things theirs. The prayer of the mother of James and John, had it been answered according to her low ideals, would have substituted her two sons for the malefactors that hung on the right and left of Christ on the cross. That was the hour of his kingdom, when being lifted up he should

draw all men unto him. Only her lack of harmony with the divine will made impossible the answer to her prayer. She asked, and received not because she asked amiss. What makes the human will so mighty is that it can accord with the divine will. "If two of you shall *agree* on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." The word "agree" is really "syphonize." Ananias and Sapphira "agreed with" each other, but not with God. Our wills must "syphonize" with God's, and the harmonies of heaven come down to earth.

Selfishness is the mother of anarchy; nay, it is the mother of Bedlam. "Insane people are entirely wrapped up in self, although the insane feeling may take on many guises." They show the soul without any other center than self, ever seeking honor, or telling of imaginary good or evil to come to themselves. A man apologizes for his impulsiveness and passion, and says, "It is my nature." Let him gaze at Bedlam awhile, and see his real nature left to itself without the control of rea-

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son or the help of grace. Long-suffering, gentleness, meekness, love, these are the gifts of the Holy Spirit to them who surrender themselves to God. To these is given sanity of judgment. "My judgment is just, because I seek not my own will, but the will of him that sent me." Submission to another will, that is Islam: submission to the Highest Will, that is Christianity. Before we are fitted for the highest and best service, the molten metal of our natures must be run into God's mold. No man is a chosen vessel unto God until he has surrendered his will to God. Our Lord's chief mission on earth, next to his passion, was to make a collection of men called "the kingdom of God," and its aims, membership, works are the great themes of its teaching. Its watchword was "Obedience." "If any man will to do my will, he shall know of the doctrine, whether it be of God." Our Lord's last word was a command.

It is this obedience to God that makes a man a minister of God, and is the secret of his power over others. "Nature resists na-

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ture, the natural powers of life instinctively rise in self-defense, refusing to yield to what is no greater or better than themselves. Hearts will yield only to God.” Let it be seen that a man has yielded his own will to God, and men will yield their wills to him and heed his message. Livingstone’s power over the natives of Africa was the marvel of all marvels in that noble life. He says that it began when he gave up his own will, and relinquished his cherished desire to return to England at once with the results of some of his great discoveries, to accompany the natives back to their homes, which they had left to become his burden-bearers. They yielded their hearts to him from that hour. “Such as are gentle, them shall he learn his way.” Satan can counterfeit every grace but one—complete self-surrender, that means fidelity unto death. He can transform himself into an angel of light, but he never appears on the cross. God’s true minister serves whom He will, when He will, how He will, where He will. His motto is that of the brave Highlanders: “Ready.” He illustrates the ex-

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cellent definition which Hugh Price Hughes gives of sanctification: "A supreme desire not to want to have your own way."

A monk once asked his superior what was meant by being "dead unto the world." The superior told him to go out into the Campo Santo, the holy place of the dead, and to praise the dead who slept there, eulogizing them for their virtues and good works. He returned and reported that he had done so. "What did they say?" asked his superior. "Nothing," was the reply. "Now go and curse them, denouncing them as vile and wicked." The monk returned and said: "I have done as you bade me, and still they say nothing." His superior said: "My son, so be you dead to the world, indifferent alike to its praise and its curse. So can you the better live unto God." Religion is not, as St. Francis taught, the extinction of the will; it is rather its development, through a great purpose, and its consecration. No man can be dead unto the world who is not completely alive unto God. The siren voices are unheeded because God's voice is so full and

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clear. The soul responds: "I am come not to do my own will, but the will of him that sent me." Such a soul reads with sympathy those startling words on the walls of an English college, the motto of its manly students concerned only for the approval of conscience and of God: "They say. What say they? Let them say." Such a kingly soul hears God speak, but to obey, amid whatever tumults; and like Stephen with radiant face in death, he sees Jesus *standing* at the right hand of God. On his sword and shield are the all-conquering words, "I SERVE."

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A completed man begins anew
A tendency to God.

—*Browning*.

And chiefly thou, O Spirit, that dost prefer
Before all temples the upright heart and pure,
Instruct me, for thou know'st; thou from the first
Wast present, and, with mighty wings outspread,
Dove-like sat'st brooding on the vast Abyss,
And mad'st it pregnant: what is in me dark
Illumine, what is low raise and support;
That to the height of this great argument,
I may assert Eternal Providence,
And justify the ways of God to men.

—*Milton*.

VIII

THE ANOINTED PREACHER.

THERE has been more than one Jesus in the world, but only one Christ. The name Jesus was simply the Greek form of Joshua, a name not uncommon among the Jews, and borne notably by the successor of Moses and by the high priest who gave such valuable aid to Zerubbabel in reëstablishing the civil and religious polity of the Jews. In bearing this not uncommon name, our Lord was the more intimately identified with our common humanity. He has taken this name back with him to the highest heavens, and at the name of Jesus every knee shall bow. The Revised Version fitly renders it, “in the name of Jesus,” to indicate that he is to be the object of worship, as when the psalmist says, “So will I bless thee while I live; I will lift up my hands in thy name.” But it was not simply as Jesus that our Lord won the homage and worship of men. It was as *Christ* Jesus, the *Anointed* Jesus. For this is life eternal, that

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they might know thee the only true God, and Jesus Christ, whom thou didst send. Jesus is spoken of mostly as the Christ or the Anointed by the evangelists; but by Paul and Peter he is called Jesus Christ, or simply Christ. The appellation had become a name. True to the Hebrew mode of thought, the name was the symbol of the nature or essence of the thing or person named. Thus in Christ's name we have all that can be defined of his nature and his work. His anointing showed him to be both Lord and Christ. Alike as Prophet, Priest, and King, he was Christ. Anointing was required for all who exercised the priestly, prophetic, or kingly functions. Jesus, who was to exercise them all, was eminently the Christ, the Anointed. "Above thy fellows" hath God anointed thee, because thou hast loved righteousness and hated iniquity, and thy throne shall stand forever and ever. The perfect manhood of Jesus was made the vehicle for the manifestation of his divinity.

What an anointing! The generous chrism which ran down first upon Aaron's head, then

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upon his beard, and came down upon the skirt of his garment, prefigured his anointing when he should be filled with the Holy Ghost, who was to be given without measure unto him. Verily in him dwelleth all the fullness of the Godhead bodily, and in him ye are made full. It is one full of grace and truth of whose fullness we all may receive and grace for grace, all needful *graces* for that *gracious capacity* whereby we can know and enjoy all spiritual things. It is one upon whom the Spirit descends and *abides* who alone can baptize with the Holy Ghost. The Holy Spirit ever comes to men out of the perfected and glorified manhood of Jesus, the Anointed. This is the promise of the Father which tells of the one complete, full, and sufficient sacrifice for the sins of the whole world. To confess that Jesus is the Christ is possible only by the Holy Ghost, for it is to see him as he is anointed by the Holy Ghost, risen from the dead through the Holy Ghost, glorified through the Holy Ghost, and become the very source whence the Holy Ghost is given to his disciples. This was the theme

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of the apostles, “even Jesus of Nazareth, how that God anointed him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.” This was the Word who became flesh and dwelt among us, and we beheld his glory, glory as of the only begotten of the Father, full of grace and truth.

It was witnesses of his glory on whose fidelity rested the perpetuation among men of the blessed truth of his incarnation and its divine meaning. But men could not believe their testimony unless they were anointed witnesses. Truths so high required such clearness of apprehension, such confidence of statement, such courage of conviction, such tenderness of appeal, that only Spirit-filled men could effectually proclaim them. Without the anointing of the Holy Ghost, so feeble would have been their utterances that the very memory of Jesus must soon have perished. They lacked everything that was essential. Their views of truth were vague; their bewilderment attending his trial and

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passion had left their memory weak; they were wanting in courage; and, above all, they were wanting in love for the enemies of Jesus. They needed to be filled before they could overflow. The rivers of water which were promised to flow from those who believed on Jesus must first be *received*, for the Spirit was not yet given. Therefore they must tarry at Jerusalem until they could be clothed with power from on high. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth. The whole of the Acts is in that verse. Nay, the whole history of the kingdom is in it.

To these anointed witnesses was given an epiphany of the Holy Spirit in each of these designated fields. In tongues of fire, and with the sound of a rushing of a mighty wind, a veritable cyclone which aroused the whole city of Jerusalem, was the first epiphany of the Spirit. The second epiphany was when in the more retired quarters, where the dis-

ciples dwelt, and whither Peter and John came after they were released from prison. "While they prayed the place was shaken wherein they were gathered together; and they were all filled with the Holy Ghost." In Samaria next there was another epiphany of the Spirit, so notable in its effect on the Samaritan believers, as Peter and John laid their hands on them, that Simon Magus offered them money, saying: "Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Ghost." Then came the fourth epiphany in the home of a heathen as the Holy Ghost fell on all them which heard the word, so that they all spake with tongues and glorified God, until all that came with Peter to the house of Cornelius were amazed that on the Gentiles also was poured the gift of the Holy Ghost. In every instance it was anointed witnesses whose ministry and worship were attended by this epiphany of the Holy Ghost. No wonder they so boldly declared, "And we are witnesses of these things; and so is also the Holy Ghost, whom God hath given to

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them that obey him." The "other Comforter" had come, and his authority was so supreme that when Ananias and Sapphira yielded to Satan's power the apostle said, "Why hath Satan filled thy heart to lie unto the Holy Ghost, and how is it that ye have agreed together to tempt the Spirit of the Lord?" So present was he in their deliberations that the disciples could say, "It seemed good unto the Holy Ghost and to us." To anointed men the Holy Spirit became the promised Lord of the harvest, to whom they ever prayed that he might send out laborers into his harvest. And it was to a whole Church thus at prayer that the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." Then began the aggressive missionary work of the Church under anointed men, which is to-day, as it has been for centuries, a very demonstration of the Spirit. The true Shekinah is a holy man. The symbol of the divine presence may ever be seen in the tongue of fire. It is the unction, the anointing from the Holy One. What a new discovery of the

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divine resources comes with the knowledge of the Holy Spirit!

It will guard the witness for Christ from a fatal blunder if he sees that the Holy Spirit in anointing men for the work of the ministry anoints the whole man. The holy chrism reaches the heart only after it has first anointed the head. Then it comes down even to the feet. Intellect, sensibilities, and will must all be anointed. It was because the apostles had now clearer views of truth that they were of one mind. They saw alike because they saw the same things. They were "apt to teach" because their minds were full. The Holy Spirit was with them to bring all things to their remembrance, and to guide them into all truth. He is the Spirit of truth, who guides all who seek guidance, acknowledging their humble dependence on him. He teaches men how to wield the sword of the Spirit, which is the word of God, by first searching the Scriptures as one searcheth for hidden treasures. The promise of Christ was: "Ye shall know the truth, and the truth shall make you free." The truth into

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which the Spirit of truth should lead them would be all truth, for the Spirit searcheth and knoweth the deep things of God. This truth would free them from narrowness of view, from mere half truths, from the cowardice which dwells in darkness, and would make them the children of light. While the baptism of the Holy Ghost was so momentous that it may be described as that in which all other blessings are included, it was primarily a baptism of truth. He who was the Truth gave to his disciples the Spirit of truth as their supreme equipment. Almost his last prayer for them was: “Sanctify them in the truth; thy word is truth.” Bishop Horsley well said of Christ: “The uninterrupted perfect commerce of his human soul with the divine Spirit was the effect and privilege of that mysterious conjunction.” That was his anointing. His human nature owed the right use of its faculties, in the exercise of them upon religious subjects, and its uncorrupted rectitude of will, to the influence of the Holy Spirit.

That is a sinful disparagement of our

powers which mutilates the intellectual life, and makes religion a thing of the sensibilities. Dr. Upham, who wrote so helpfully on "The Inner Life," said: "I have sometimes thought that persons of flighty conceptions and vigorous enthusiasm would regard the Saviour, if he were now on the earth, as too calm and gentle, too thoughtful and intellectual, too free from impulsive and excited agitations, to be reckoned with those who are often considered the most advanced in religion." The saintliness of John Wesley lay not in an excited and ungoverned emotional nature, but in the glorious liberty which spiritual truth had brought him and the consuming desire to tell it to all the world, of which Paul spoke when he said, "The love of Christ constraineth me." He sought to love the Lord with all his mind. He believed what Godet has so well said a century later: "Man is a vessel destined to receive God, a vessel that must be enlarged in proportion as it is filled, and filled in proportion as it is enlarged." A Buddhist may believe in the extinction of mind; a Christian be-

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lieves in its continuous enlargement. Growth in grace is always preceded by growth in the knowledge of our Lord Jesus Christ. The truly anointed preacher is he who knows most of Christ. The test of his anointing is the test of his purpose to know him and the power of his resurrection. Yea, he must count all things to be loss for the excellency of the knowledge of Christ Jesus his Lord. "An indolent minister is not a spiritually-minded man." "The holiest men in the Church have been the most studious."

Unless there be the heart of fire, there cannot be the tongue of flame. It is the burning core within that yields the flaming tongue on the volcano's brow. Truth is the Spirit's fuel that keeps alive the eternal fires. Books of a purely devotional character are not always the best sole reading for a man of God. I am afraid of any man whose devotional reading is confined even to a single book of the Bible. He needs to hear our Lord say, "It is written again." All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for in-

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struction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. The brain needs to do strenuous work, to be set to tasks of close and careful thinking as well as of expression, not in the words which man's wisdom teacheth, but which the Spirit teacheth, comparing spiritual things with spiritual, if we would know and teach the things which are freely given to us by God. For God hath not given us a spirit of fear, but of power and of love and of a sound mind. In Paul's day there were those who measured the presence of the Spirit by the amount of confusion, to whom the apostle calmly said: "The spirits of the prophets are subject to the prophets; for God is not a God of confusion, but of peace; as in all the churches of the saints." Elijah found God not in the storm or earthquake, but in the still small voice which taught sobriety of judgment and imparted courage. Of rhapsodists the world has had more than enough; of anointed preachers, alas! too few. John the Baptist was one, "filled with the Holy Ghost from

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his mother's womb," and his characteristics were a clear perception of the truth, courage to preach it, and great humility. These, too, were the signs of the indwelling Spirit in his seven-fold gifts in the Christ of God. What an hour of holy joy when standing in the synagogue at Nazareth he was able to say, "The Spirit of the Lord is upon me, because the Lord hath anointed me to *preach*!"

No preacher can claim the assistance of the Holy Ghost who delights in mere sensational themes, mere "topics of the day." The Holy Spirit witnesses only to those truths to which he came into the world to bear witness. What a divine example here! "For he shall not speak from himself; but whatsoever things he shall hear, these shall he speak. He shall glorify me; for he shall take of mine and shall declare it unto you." What mockery, to invite the greatest Intelligence, the mightiest Thinker in the universe to assist in discussing such low, earth-born themes as are sometimes the food set before immortal souls! Tholuck has well said: "The sermon must have Heaven for its fa-

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ther and Earth for its mother.” It is truth from God which alone can lift men up to God. If the sermon is simply of the earth earthy, alike in its theme, conception, and treatment, thou knowest whence it cometh and whither it goeth. Such a theme may do for the lecture platform, but not for the pulpit. The anointed preacher is careful to teach those things that the Holy Ghost teacheth, that he may claim the light and unction from above.

The Spirit of the Lord is “the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord.”

Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.
Thy blessed unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dullness of our blinded sight.

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O Saul, it shall be
A Face like my face that receives thee; a Man like to me,
Thou shalt love and be loved by, forever; a Hand like
this hand
Shall throw open the gates of new life to thee. See the
Christ stand.

—Browning.

He prayeth best who loveth best
All things great and small.
For the dear Lord, who loveth us,
He made and died for all.

—Coleridge.

IX

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NOTHING which does not itself burn can kindle a flame in anything else. The fire must be in the heart of the preacher before there is a tongue of fire in the pulpit or a flame is kindled in the heart of a single hearer. "Preaching at its best is prayer turned round." Preaching is the ministry of intercession. The very sermon becomes a prayer to the hearer, as though God were entreating him by his ambassador. "We beseech you on behalf of Christ, be ye reconciled to God." The object of the sermon is persuasion, to induce men to act. Argument, illustration, elaboration, are all simply means to an end—to influence the will. It is not necessary simply to instruct or even to convince; what the preacher wants is a verdict. His jury must not simply be convinced; they must have courage to act. All must be excluded that is not tributary to persuasion.

Unless the preacher has a favorable verdict, everything else is unavailing. He is ready to yield to his audience in every point save the one in which he would have them yield to him. He must gain his case. He must by all means save some. With Pauline tact he becomes all things to all men. Whatever his own personal opinions on lesser matters, he is willing to hold everything in abeyance if he can only persuade men to be saved.

This is the firing line of the ministry; for it has been made the careful preparation of the schools and of the study, the mastery of oneself, and the organization of the forces of the Church. The ever-present question is the firing line; and what execution can be done there in destroying the power of the enemy! There are two lines between which the preacher moves—the “dead line” and the “firing line.” Crossing the dead line is not a question of age or health, but of love of souls. All the world loves a lover, and no preacher of the gospel can fail of a hearing whose heart glows with the fires of love. Aged John, unable to stand in the pulpit,

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never lacked hearers who came to listen to his “Little children, love one another.” But the preacher, regardless of age, to whom the love of preaching is stronger than the love of men, will find that even though he speak with the tongues of men and of angels it profits him nothing. Platitudes become as sounding brass and clanging cymbals. They may frighten, or even please, but they cannot save. That preacher is always near the dead line who confesses that it is irksome to try to save souls, whether in the home or in the office, and whose sermons lack the spirit of intercession both for men and with men. The man who has thrown away his musket or his sword, and who dreads the firing line, is at best a camp follower, and not a soldier. The firing line is the place of greatest safety, because it is the place of perpetual youth. Whoever knew of an old angel? “The oldest angels are the youngest,” said Swedenborg after one of his visions. Their youth is renewed like the eagle’s.

Paul’s heart was younger when he awaited the headsman’s ax at Rome than when he

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preached so boldly at Damascus in the name of Jesus fully thirty years before, because he had lived on the firing line. When he died, "his sword was in his hand, still warm with recent fight."

Bent on such glorious toils,
The world to him was loss;
Yet all his trophies, all his spoils,
He hung upon the cross.

To his mind there was no ministry complete that did not ever strive for the salvation of souls. He lived in an age of artificial rhetoric among the Greeks, when men were jugglers with words, and when the applause of the multitude was sought by using enticing words of man's wisdom. The Greeks praised a sermon or an oration simply as a work of art. Paul gave them no time to examine his Damascus blade and to praise its finish. There was time enough for that after the surrender. He was preaching to a people who had perished, not because of their love of the beautiful, but for their inattention to conduct. They were triflers still, but Paul would never give up a man until he was cer-

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tain that Christ had given him up. He was so intent on saving men that he cared little about their criticism. They might call his style of preaching foolishness, but he knew that the gospel was the power of God unto salvation to the Jew first, and also to the Greek, for therein is revealed the righteousness of God by faith unto faith. Paul was the apostle of obedience to Christ. Men were in danger, and his life-work was to intercede with them, to beseech them to be reconciled to God.

“Do the work of an evangelist, make full proof of thy ministry,” was the last message of the apostle to Timothy, the pastor of the church at Ephesus. What numerous details, what specific instructions, are needed by one who has the oversight of such a flock among whom Paul himself had given three of the best years of his life as their pastor, teaching them both publicly and from house to house. None of these things can be neglected, but in order to fulfill thy ministry, “do the work of an evangelist.” No ministry is complete that is not marked by a consuming love of men

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and a tireless endeavor to save the souls of men. It is the work of an evangelist that is stressed, and not the office. Doubtless at the beginning the evangelist was an itinerant missionary, preaching the gospel much as our missionaries now do among the heathen. While some became pastors and teachers, and others apostles and prophets, there were those who gave themselves wholly to itinerating, obeying the command, "As ye go, preach." Those who were scattered abroad, after the persecution that followed the martyrdom of Stephen, "went everywhere, evangelistically preaching the word." The apostles themselves did this, rejoicing when they could build on no other man's foundation. At Derbe and Lystra, and in the region round about, the apostles Paul and Barnabas evangelized, and Timothy was reached through their efforts. Paul's own son in the gospel had this tender recollection of the apostle's own work as an evangelist, doubtless often a subject of conversation between them. Whatever other work may fall to the apostle's fellow-worker in Philippi and in

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Corinth and in Thessalonica, as he addresses himself to his ministry in Ephesus that ministry must be marked by the work of an evangelist, and Timothy must do that work if he fulfill his ministry.

Paul declared, "Christ sent me not to baptize, but to evangelize"; and he would remind Timothy that no other work, however important, could ever take the place of the direct preaching of the gospel with the expectation of immediate results in the conversion of souls. It was this work which would best prepare him to do all his other work and keep him joyous amid what came upon him daily, "the care of all the churches." What that meant, any faithful missionary can tell who attempts to shepherd a flock recently won from such idolatrous practices as had prevailed in Ephesus for centuries, until the very business of the people seemed inseparable from the manufacture and sale of images for idol worship. Unless the gospel has constant power to save men amid such conditions, the pastor degenerates into a formalist who persuades himself that the day for reviv-

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als is past. Who can doubt that the excessive ceremonialism of the Roman Church was made possible only by the absence of revival power among her ministry? It is not strange that the Latin pulpit was so long silent when it had forgotten its real message to men. For a period of five hundred years not a single sermon was preached by a bishop of Rome, that Eternal City whence Paul had written that the doing the work of an evangelist was essential to the complete work of the ministry. The human spirit enlightened and fired by the Holy Spirit is the only adequate agency for communicating to men God's revelation of himself in Christ. Truth incarnated in goodness in the preacher's heart and life can alone fit him for the true ministry, the ministry of intercession. The birthday of the Church was also the birthday of the Christian sermon under the inspiration of the Holy Ghost at Pentecost. The sermon was born of the prayer for his murderers which our Lord made upon the cross, and which made possible the intercessory sermons of the apostles. The voices that would have

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called down fire from heaven to destroy the Samaritans now importune for them the gift of the Holy Ghost and beseech them to be reconciled to God.

Such preaching makes a man aware of his soul, and then helps him to save it. It teaches him that the eternal is not so much the future as it is the unseen, and that life is real just as it feels the reality and presence of the unseen—of God. It is not appeal only. It is instruction, it is doctrine, it is argument, followed by appeal. It is logic on fire. It is speaking the truth in love, even as Paul did “in tears,” and giving it a meaning it never had before. It is hunger for souls like John Knox had when he prayed, “O Lord, give me Scotland; O Lord, give me Scotland; O Lord, give me Scotland, or I die!” The nearest way to any human heart is by way of heaven in importunate prayer. The easiest people to preach to are those for whom we pray most. A sermon that has been born twice—once in the study in wrestling prayer, and then again in the pulpit in the heart of the preacher—soon becomes

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prayer turned round, and intercedes with men, beseeches men, and, under God, saves men. Ah, that is the preaching such as John Wesley did whom Southey pronounced "the most influential man of the last century—the man who will have produced the greatest effects centuries, or perhaps millenniums, hence, if the present race of men should continue so long"; and to whom Lowth, Bishop of London, said: "Mr. Wesley, may I be found at your feet in heaven!" Wonderful as a scholar, with a preparation for life as elaborate and painstaking as that of John Milton; mighty as an organizer, having the genius of a Richelieu; lovely as a saint with "a genius for godliness," his greatest work was that of a minister of intercession. Because he was so well equipped, Wesley was able to do the work of an evangelist in reviving and extending spiritual religion throughout the world. His preaching taught men, convicted men, indoctrinated men, importuned men, and brought them by the thousand to Christ, and organized them for work. What a "staff" he had in his class leaders, to follow

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up his work as well as to win souls and help to conserve results! A great prelate said: "Nothing in Methodism more evinces the far-seeing sagacity of Mr. Wesley than the class meeting as an expedient to supply his followers at once the opportunity of Christian fellowship and the minutest oversight of individual interests."

And shall this ministry of intercession, through the incapacity of the pastor to do the work of an evangelist, and to assist his fellow-pastor, be turned over to some professional, and the people be taught to believe that the set time to favor Zion depends on pledging a sufficient sum to secure his services? Paul an evangelist, Barnabas an evangelist, Timothy the faithful pastor an evangelist and recognizing that it was the crowning work of his ministry, and yet any pastor in our day not able to do the work of an evangelist, not sufficiently troubled about the souls of his congregation to be able to beseech them to be reconciled to God. Let no man take thy crown. Make full proof of thy ministry.

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The history of the pulpit is the history of the Church. The spirit of the age is reflected by the pulpit. An effeminate pulpit means an effeminate age. A pulpit of strong convictions makes an age of sound doctrines and of heroes, an age of missionaries and of "many added unto the Lord." A weak, timeserving pulpit, simply "preaching to the times," and on subjects that are far better discussed in our great papers and reviews, means an age of shallow convictions, of superficial repentance, and little vital godliness. Sometimes the history of the pulpit of a given church is summed up in the words of Hosea: "My people are destroyed for lack of knowledge." If there were not some fat years to follow those lean years, none could survive the famine. How careful is the skillful physician, even of his hands, lest in seeking to alleviate the sufferings of others any heedlessness on his part might increase their peril. "Take heed to thyself, and to the flock over which the Holy Ghost hath made thee overseer. Take heed to thyself, and to thy teaching. Continue in

THE MINISTRY OF INTERCESSION

these things; for in doing this thou shalt save both thyself and them that hear thee."

The ministry of intercession for which the pastor is responsible is not to be confined to special seasons, although there are times when he finds it best wholly to preoccupy the minds of the people with the claims of religion and the appeals for immediate action. But his preaching is best adapted to what is called a revival occasion each of whose sermons is suited for a revival because he ever keeps in mind that persuasion is the real end of preaching. Such a man of God is always seeking to make full proof of his ministry in the conversion of souls, as well as in beseeching men to present their bodies a living sacrifice to God. There is enough gospel truth in every such sermon to save a soul. Happy that preacher who can say what was said by Phillips Brooks when, after preaching before Queen Victoria, he was asked what sermon he preached. "What sermon?" he asked. "I have but one sermon; that is Christ." It sometimes will happen that some one is hearing his last sermon from

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your lips. Let there be enough of Christ in it to save both thyself and them that hear it.

In closing let me beseech you to make this ministry of intercession your life-work. I commend to you, my brethren, these eloquent words of Dr. George Douglass in his tribute to Mr. Wesley as a revivalist:

Let none suppose that ministerial power must decline when the freshness and buoyancy of early manhood depart. With advancing years the influence and usefulness of Wesley's ministry increased, and the splendor of its eventide far surpassed the glory of its dawn. . . . Sun of the morning, that openest the gates of the day, and comest blushing o'er the land and the sea, why marchest thou to thy throne in the heavens, filling the firmament with splendor? Why, but to symbolize the coming glory of the spiritually wise. "They that be wise shall shine as the firmament." Star of the midnight hour, that hast shone on patriarch and prophet, waking the wonder and admiration of ages and generations, why thy ceaseless burning? Why, but to show the abiding brightness of the soul-winner. "They that turn many to righteousness shall shine as the stars forever and ever."

THE SACRAMENT OF SUFFERING.

He hath not guessed Christ's agony,
 He hath not dreamed His bitterest woe,
Who hath not worn the crown of love
 And felt the crown of anguish so.

Ah, not the torments of the cross,
 Or nails that pierced, or thirst that burned,
Heightened the Kingly Victim's pain,
 But grief of griefs—His love was spurned.

—*Aldrich.*

The voice sounds like a prophet's word
And in its hollow tones are heard
The thanks of millions yet to be!

—*Halleck.*

X

THE SACRAMENT OF SUFFERING.

SUFFERING is not always penalty. It may mean discipline for service, or even service itself. There is a sacred chalice pressed to the lips of love that selfishness can never know, and which makes suffering at times a very sacrament. However Satan may transform himself into an angel of light to tempt men, he has never appeared to them on the cross. The nails and the crown of thorns have no attraction to Antichrist. It is only the Good Shepherd that lays down his life for the sheep.

The power to suffer is measured by the power to love. It is found at its best in God himself. Incapacity to suffer means an abnormal, an undeveloped nature. It needed a Being perfect in pity, in compassion, in forbearance, in love, to so love the world as to give his only-begotten Son to save sinners. Who can ever fathom at once that suffering and that love?

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Is not motherhood doubly sacred through its travail and its peril? It requires birth pangs to beget mother-love with its tenderness, its patience, its joyous self-sacrifices, its lonely vigils. The capacity for love is found in the capacity for suffering. The capacity for service, too, is found in the capacity for suffering. The most refractory metals yield their best strength and luster and become useful only after the fierce heat of the blowpipe has smitten them. Some natures, like Saul of Tarsus, need to hear a higher Voice saying, "I will show him how many things he must suffer for my name's sake; for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel." The chosen vessel must be recast in a different mold before it is ready for such kingly service. Had Moses or Paul been capable of less suffering, they could never have been molded into such chosen vessels of service.

Who could better speak of the sufferings of Christ and the glory that followed than the one called to suffer such great things in

THE SACRAMENT OF SUFFERING

his name? From Damascus, where he was led blind into the city, to Rome, where he was led out of the city to die, Paul knew what suffering meant. From Elymas the sorcerer to Alexander the coppersmith, he is ever encountering the children of the devil. If a great and effectual door is open unto him, it is beset with many adversaries. He must fight with "beasts at Ephesus" before that great center is conquered. A prison and stocks are just behind that man of Macedonia who calls, "Come over and help us." He visits Jerusalem to find that more than forty men have bound themselves with an oath that they will neither eat nor drink until they have killed Paul. Years of his valuable life he spends in prison in Cæsarea and in Rome. Before his shipwreck on his way to Rome, he wrote to the Corinthians, who were disparaging him, how that he was "in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was stoned, thrice I suffered ship-

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wreck, a day and a night have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, there is that which presseth upon me daily—anxiety for all the churches. Who is weak and I am not weak? Who is made to stumble and I burn not?"

How much it takes to make an apostle! Whitefield was wont to say that he had peculiar affection for Ireland, for only there had he been treated like an apostle. Only in Ireland had he ever been stoned.

It is not strange that now and then the harpstrings snap as they are being drawn tight enough for some master's hand to call from them the sweetest harmony. Notes that angels might listen to, and which thrill all human hearts, come from heartstrings quivering with pain. The very Captain of

THE SACRAMENT OF SUFFERING

our salvation must be made perfect through suffering before he could bring many sons unto glory. “Even though he were a Son, he learned obedience through the things which he suffered.”

This blessed sacrament of suffering conveys the needed graces of discipline, and affords the opportunities of service, even though it be broken to us, as it was to our Lord and his apostles, by the hands of wicked men.

They know not what they do who drive the cruel nails and thrust the thirsty spear. They may mean it for evil, but our God overrules it for good. It is the triumph at once of suffering and of grace to be able to say with Stephen—his face shining like an angel’s—“Lord, lay not this sin to their charge.”

Said Disraeli, that acute observer of human nature: “They that have known grief seldom seem sad.” Said a wiser than he: “Count it all joy when ye fall into divers trials; for the trial of your faith worketh patience, and patience experience, and expe-

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rience hope, and hope maketh not ashamed,
for the love of God is shed abroad in your
hearts by the Holy Ghost that is given unto
us."

FAINTING FITS.

Arouse thy courage ere it fails and faints;
God props no gospel up with sinking saints.

—*Langbridge.*

The night has a thousand eyes,
And the day but one;
Yet the light of the whole world dies
With the setting sun.

The mind has a thousand eyes,
And the heart but one;
Yet the light of the whole life dies
When love is done.

XI

FAINTING FITS.

IT was a critical moment in the battle with the Philistines when “ David waxed faint.” The mighty leader and the great warrior, whose victories had been sung by a devoted people from his youth, showed the infirmity of approaching age, and that in the very midst of the battle. Happily the king’s faintness was seen not only by a Philistine “ giant, the weight of whose spear was three hundred shekels of brass in weight,” but also by Abishai who succored him. Then the men of David sware unto him, saying, “ Thou shalt go no more out with us to battle, that thou quench not the lamp of Israel.” But David strengthened himself in the Lord his God, as he did once before when some of these very soldiers wanted to stone him because of the loss of Zinglag, during his absence, and the capture of their wives and goods, although David himself was the chief sufferer. He could never have been the “ sweet psalmist ”

without such experiences. They drove him to his harp, so that what he learned in suffering he told in song. David knew the superannuate's anguish of spirit as well as the father's broken heart over an ambitious and selfish son who had won the people's hearts by his soft promises. Only one who had cried, "O Absalom, my son, would God I had died for thee!" could ever bring out the harp's answer to the deep pathos of a breaking heart. It is in the third Psalm, written when he fled from the merciless ambition of his son, who sought both the throne and his father's life, that mothers find the cradle song of thirty centuries. "I laid me down and slept; I awaked; for the Lord sustained me." Whatever the suffering, "God giveth his beloved sleep," and enables him to say, "I will both lay me down and sleep; for thou, Lord, alone makest me dwell in safety." When David could not see God's face, he *trusted under the shadow of his wings.*

Fainting fits come not alone to the weak, but to the strong. The man easily discouraged has them and hides his Lord's talent in

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the earth, excusing himself because he has a hard master. But it is the strong man who suffers most, when, after his zeal has outstripped all others, in his very solitude he deems himself a failure compared with his noble ideals. Worn out with his consuming desire not to come short of the glory of God, he faints under the juniper tree as he cries, "O Lord, take away my life; for I am not better than my fathers!" Elijah, with God's keys at his girdle, sleeps under that juniper. His name is oft mentioned among the sons of God as was Job's. Angels become impatient for his company ere the chariot is sent for him where he can be forever with the Lord. But now they must feed him, touching him ever so gently and reverently as a temple of the Holy Ghost, as they say unto him, "Arise and eat." As he falls asleep again, the heavy slumber of despair changes into the sweet, restful sleep of conscious protection and love which makes him ready for his long journey, and for that great work which had strained all the energies of his mighty spirit. His was the bow of Ulysses, which only a

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giant could bend, but it had been bent too long. Before it could be used again, it must be unstrung and allowed to rest. Unless the blood can be drawn away from that overcharged brain, the hungry nerves will set up their clamor that is worse to bear than death. The most helpless and pitiable men are those fine natures who suffer from nervous prostration, the penalty of overwork, which seemed necessary to do the best work.

“All men of genius are of a melancholy temperament,” said Aristotle, whose profound studies of human nature give authority to all his words. “A more than ordinary depth of thought produces the melancholy temperament,” because such minds move among the solemnities, the mysteries, and the awful issues of life. It requires substances to cast shadows such as Dante paints. It is one of Pascal’s brain and temperament who can think his “Thoughts.” Cromwell and Milton were kindred spirits alike in temperament and in thinking on the greatest themes of divine and human government. “A peculiar vein of constitutional sadness belongs

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to the Greek temperament," is the estimate of a profound student at once of Greek thought and of Greek temperament. It was this which gave birth to great tragedies, that delighted in mighty epics, and made possible great orators who must always deal with real issues. But when a man's brain dwells on the great, even awe-inspiring, realities because impelled by the love of truth, it is not strange that often the very face shows it. Men pointed to Dante in silence, and children whispered, "There goes the man who has been in hell." No one could have written the *Inferno* except a genius of the highest order, who paid the penalty in the very lines of his face.

Not from a vain or shallow thought
His awful Jove young Phidias brought;
Never from lips of cunning fell
The thrilling Delphic oracle.

It is highly organized natures that suffer most from fainting fits. John the Baptist, whose clear vision enabled him to point out the Christ amidst the multitude that surged about him, and who had seen the Holy Spirit

descend like a dove and rest upon Jesus, is one day, when his health is low from the foul prison air, to send messengers who might hear from the very lips of the Lord whether he were indeed the Christ. A phlegmatic temperament would have been unconcerned about it. That is the kind that has few doubts, because it has little real light with which to contrast the shadows. John had once known, and he could not live without that knowledge again. Richard Watson was such a nature. A certain loftiness and vastness of thought, marked by the severest taste and a solemn dignity, belonged to all the sermons of this great mind. Yet this delicate instrument would sometimes get so out of tune that on one occasion he pronounced the benediction at the conclusion of his opening prayer. When invited by Newton to preach on a special occasion in Liverpool, he wrote: "I have no nerves, no confidence, no sermon adapted to any such occasion, and no hope of getting one. If you knew how often I have disappointed and failed in the last six years, and the tortures

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inflicted upon me by the kind partiality of my friends putting me forward to stations for which I have no adaptation, you would leave me alone." It was because he was not a wooden man that he was so great a preacher. Had he never suffered from failure, he had never reached such marvelous heights of eloquence. Luther's sufferings were due largely to the same capacity to achieve great results. No man can sway Luther's audiences who cannot somehow say with Luther: "I am now an old man, but I have never gone into the pulpit without my knees knocking together." It is one conscious of infirmities who claims the Spirit that helpeth our infirmities. Robert Hall, the greatest preacher of his times, was the acutest sufferer as well from the reaction which followed his wonderful sermons, declaring at times that he would never preach again.

The faithful preacher who has put his best self into his week's preparation for the Sabbath, and spared himself no less in preaching, is so spent that he resigns his charge every Sunday night. His Monday letters

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represent him at the lowest ebb. He is empty almost of every grace, and thinks it must have surely been a “blue Monday” when Elijah thought that he alone had not bowed the knee to Baal and that he was not fit to live. He lives in the “accusative case” during much of every Monday following a Sabbath of his best work, forgetting what Burke says: “He that accuses all the world condemns himself.” He has been spinning like a top under a pressure which, removed, leaves him to stagger. What does he need? More applied force? No; just the opposite. He needs a rest day, a veritable Sabbath of his own in which he shall do no manner of work. It were better if he had taken such a day on Saturday, and so not have reached such a state of exhaustion; and as he gets older he will do so if he is wise. Let his rest day be spent as much as possible in the open air, to oxygenate his blood. Happy is he if his employment be as different as possible from what it has been in those busy days of pulpit preparation. Dr. Cuyler was wont to say that he always felt on Monday “like a

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squeezed lemon." He who has nothing more to give out should take time to fill up. The mighty tides of the sea would cease to flow if they did not take time to ebb. Let the preacher go out as far as he can on the ebb tide, that he may be ready to come in on the flood. Then when the brain is rested, and the nerves fed, and Monday night makes up for the attack of "wonders" on Sunday night, Tuesday morning will find him more eager for work than ever. He will lay the keel of a new sermon before high noon, and believe again in the doctrine of assurance. Dr. Addison Alexander was one of God's saints whose "fainting fits" came with the east wind, so trying on the Atlantic seaboard. When asked if he believed in the doctrine of assurance, he replied: "Yes, except when the east wind blows." Such a man is apt to be the victim of oversensitiveness.

Most preachers will find that it is their Monday speeches as well as letters that are fullest of dynamite. "The kick that scarce would move a horse would kill a sound divine." Satan sometimes finds a Monday

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morning preachers' meeting a splendid place to start a row. The tired man, no less than the lazy man, tempts the devil. To be forewarned is to be forearmed. Verily, we have this treasure in earthen vessels. The minister, as much as the physician, needs to know well the limits of his physical strength, and to keep away from the danger line. A thoroughly exhausted man never recovers. The remaining assets are too few to resume business with, and he is ready for the hands of a receiver.

Moses's hands grew heavy even in prayer, and he would have fainted had not the Lord appointed Aaron and Hur to stand on either side. This is the divine provision for such fainting spells. Elijah must have his Elisha, David his Ahithophel, Paul his Timothy. Even Jesus turned to his disciples in the hours of inexpressible loneliness in Gethsemane. He who had so carefully guarded even these rugged fishermen from exhaustion, bidding them "come apart into a desert place and rest awhile," saw them willing in spirit but weak in flesh, and

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so would not awaken them from that slumber which they so much needed to prepare them for the morrow with its awful trial of their faith. Nay, before dawn one of them should deny that he knew Jesus. “Simon, when thou art converted, recovered to the right way, strengthen thy brethren.” This is ever the mission of the disciple, to strengthen feeble hands and confirm feeble knees. When Mrs. Browning once asked Charles Kingsley the secret of his joyous life, he replied: “I had a friend.” A kindred spirit our Lord provided for each of his disciples as he sent them out two and two. Their very names appear in pairs, for in God’s arithmetic two are ten times more than one. “Else how could one of you chase a thousand, and two of you put ten thousand to flight?” A kindred spirit, appealing to the best that is in you and to whom you can open your very heart, is a priceless boon to the man of God who otherwise might faint by the way. One must *be* such a friend to *have* such a friend. If Judas sinks like lead in the company of good men, always appear-

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ing last in the list of the apostles, it is because he neither gave forth anything nor seemed receptive of anything, even with the Lord himself as the giver. He liked the excitement of Galilee as much as he was lacking in the quiet faith needed in Judea. Our Lord cared more for a grain of faith than a ton of excitement. “Have ye not *yet* faith?” But faith in God means faith in man. Judas lacked both. He passes out of sight unloved of man or woman, and unwept. The last prop of human sympathy gone, his brain reels and his heart breaks in the endless remorse of a traitor’s doom.

It is no wonder that the Son of David died with the words of the psalmist on his lips. Next to our Lord’s Gethsemane is David’s. What a fainting fit was David’s when his own familiar friend, his companion with whom he oft took sweet counsel, walking in the house of God together, proved a traitor and put both his throne and life in peril! Whom could he trust now?

My heart is sore pained within me;
And the terrors of death are fallen upon me,

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Fearfulness and trembling are come upon me,
And horror hath overwhelmed me.
And I said, Oh that I had wings like a dove!
Then would I fly away, and be at rest.

Ahithophel the traitor, like Judas, ends his own wretched life, each being his own hangman. David's faith shaken in men turns the more to God, as did Paul when Demas forsook him, having loved the present world. They made up what was lacking of the sufferings of Christ. This makes a true man of God.

"He makes no friend who never made a foe." The men who bind others to them by hooks of steel, as did David when men risked their lives to give him a drink of the well of Bethlehem that was by the gate, are men whom you can judge by their enemies no less than by their friends. We love such men for the enemies that they have made. The bitterest enemy of Washington was Tom Paine. No wonder "Great Heart" longed again for the repose of Mt. Vernon, and in his fainting spells, such as David had, was tempted to regret that he had ever consented

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to leave its quiet shades. But it is in such fires that the gold of character is both refined and tested. Nor can any minister of God do his best work without such experiences which enable him to say: "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound unto us, even so our comfort also aboundingeth through Christ." It was Peter and James and John who were to be the most eminently useful of all the Twelve, who shared his Gethsemane with their Lord. God cannot trust any but his chosen in the fiery furnace or the lion's den. "If ye drink the cup that I shall drink, ye shall sit on my right hand and on my left."

THE GUEST OF GOD.

To me remains nor place nor time,
My country is in every clime;
I can be calm and free from care
On any shore, since God is there.
While place we seek or place we shun,
The soul finds happiness in none;
But, with a God to guide our way,
'Tis equal joy to go or stay.

Then whatsoever wind doth blow,
My heart is glad to have it so:
And blow it east or blow it west,
The wind that blows, that wind is best.

XII

THE GUEST OF GOD.

IT is easy to be reconciled to a man being called great when he is known to be great in faith as well as in achievements, so that men call him both "great" and "saint." Such was the case with St. Basil the Great, who honored the fourth century as much as his fellow-student at Athens, Julian the Apostate, dishonored it. Born of a wealthy and pious family, enjoying the finest training of his day, even at the feet of Libanius, whose personal esteem he so completely won, as did also John Chrysostom, his early manhood gave promise of that life of consecration and great influence that finally led to his being canonized. Speaking of his student life in Athens, he says of Gregory Nazianzen and himself: "We knew only two streets of the city: the first and more excellent one to the churches, and to the ministers of the altar; the other to the public schools, and to the teachers of the sciences. The streets to the theaters, games, and places

of amusement we left to others. Our holiness was our great concern; our sole aim was to be called and to be Christians. In this we placed our whole glory.” As metropolitan of all Cappadocia, he gave himself personally and through his fifty bishops to banishing and putting away all erroneous and strange doctrines contrary to God’s word. When the Emperor Valens, through his prefects, threatened the good bishop with confiscation, banishment, and death, Basil responded: “Nothing more? Not one of these things touches me. His property cannot be forfeited who has none; banishment I know not, for I am restricted to no place, and am *the guest of God* to whom the whole earth belongs; for martyrdom I am unfit, but death is a benefactor to me, for it sends me more quickly to God to whom I live and move.” But emperor and prefect found that nothing could intimidate such a man; and before the cruel edict could be enforced, emperor and prefect both sought the good man’s prayers for the recovery of either themselves or their families from dangerous sickness. Great as pulpit orator, aft-

THE GUEST OF GOD

er the best Greek standards, and as a theologian, he was even greater as a saint. He was a guest of God whose name was well known in the court of heaven.

How absolutely Christ assumes the care of all who trust him! At the last Supper he reminded his disciples of the rewards of that absolute trust: "When I sent you forth without purse, and wallet, and shoes, lacked ye anything? And they said, Nothing." Was ever a father more considerate of the physical needs of his children? Alone on the other side of the Lake of Gennesaret, the muttering thunder arrests his very prayer as he thinks of the peril of his disciples who have gone over the boisterous sea. John, who was no inexperienced sailor, said it was "a great wind"; and Matthew says "the wind was contrary," and "the boat was now in the midst of the sea, distressed by the waves." But in that memorable fourth watch of the night, about three o'clock, when their peril seemed greatest, came Jesus walking upon the sea, saying to their affrighted spirits who thought that they saw an apparition, "Be of

good cheer; it is I; be not afraid.” On yesterday Jesus had fed them, together with the five thousand, taking the contents of a lunch basket which a healthy lad with a good appetite was thoughtful enough to take with him when he went on that excursion (how often some lad holds the key to the situation!), until they gathered up twelve baskets of fragments about the table of this bountiful host (bountiful as at the wedding feast in Cana), who only had one basketful to start with. And now the Lord is as concerned for their safety in the storm as he was to satisfy their hunger. Were his disciples weary after their many labors when “they came and told Jesus whatsoever they had done, and whatsoever they had taught”? Their thoughtful Master said, “Come ye yourselves apart into a desert place, and rest a while.” Are they overcome by sleep during the night-watches in Gethsemane? Much as he needs them, he will not disturb them who will have need of all possible rest before the awful tests of the morrow. “Sleep on now, and take your rest. The spirit indeed is willing, but the flesh is weak.”

THE GUEST OF GOD

Is he making ready the two disciples to return the whole threescore furlongs from Emmaus to Jerusalem with the tidings of his resurrection? He lets them eat first, and makes himself known unto them in the breaking of bread. They could not have eaten *after* that for very joy, and they have a long journey on which love unbidden is about to send them. He who fed Elijah and bade him sleep again, and as he was about to waken touched him gently the second time and said, "Arise and eat; because the journey is too great for thee," until he went in the strength of that meat forty days and forty nights unto Horeb the mount of God, feeds well all his guests, especially if they are also his messengers.

It brought tears to the eyes of Bishop Marvin, one morning on the Sea of Galilee, as the fishermen were about to row us over the lake, when one of the company said, "Children, have ye any meat?" Who but our Lord could have asked that question of his disciples after their night of fruitless toil, and could bid them cast their net on the right side of the boat where they should find? No wonder

the disciple that Jesus loved said unto Peter, It is the Lord. Again, as at Emmaus, Jesus is made known unto his disciples after his resurrection in breaking of bread; for when they dragged their nets, full of fishes, to the land, "they saw there a fire of coals, and fish laid thereon, and bread; and Jesus saith unto them, Come and break your fast." It was not enough to fill their net; Jesus must be their host, and show them once more before his ascension what it meant to be a guest of God. Doubly sacred must the fish have been as a symbol of our Lord—the *ichthus* not only embodying the sacred letters of his name as the Son of God and the Saviour of men, but reminding them of that fish taken in no human net which awaited his disciples on that glad morning by the sea. The early Christians associated with it a meaning that was almost sacramental. Rich heathen used it on their monuments as a symbol of plenty, the ample harvest of the sea having made them prosperous in life. Christians used it as telling of one who had given his own flesh as a daily sacrament, and at whose command the

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sea, that great source of wealth to the Romans, had supplied both the tribute money and the needed food for hungry saints. As password and symbol, even in the sand, when the spoken word might betray them, and as a hieroglyph on their tombs in the catacombs, it told alike of their Lord and of his disciples whom he called everywhere to be fishers of men. The one thing that he asked of them was to trust him absolutely.

It is a beautiful blending of figures in the Shepherd Psalm when the good shepherd becomes a host. "Thou preparest me a table in the presence of mine enemies: thou hast anointed my head with oil; my cup runneth over." Not one duty of the host is left unperformed, even though the table be in the presence of one's enemies. How easy the transition to "surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." Can he who has gone to prepare a place for us be unmindful of us while he is gone? The shepherd goes *in* and *out* to find pasture. The prison doors are thrown open in far-off

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Philippi as well as in Jerusalem. Paul and Silas can sing praises in Macedonia, even though their feet be made fast in the stocks, while Peter *sleeps* between the two soldiers to whom he is chained, nor “bitterly thinks of the morrow.” Paul tells the shipwrecked sailors in the Adriatic, “There stood by me this night an angel of God whose I am and whom I serve, saying, Fear not Paul; thou must stand before Cæsar; and lo, God hath granted thee all them that sail with thee. Wherefore, sirs, be of good cheer; for I believe God, that it shall be even so as it hath been spoken unto me.” Who is the triumphant hero thanking God and taking courage as he approaches the city to which he has so long asked God to give him a prosperous voyage? The guest of God who, as from a palace, soon writes back to the brethren in Philippi, “All the saints salute you, especially they that are of Cæsar’s household.” No wonder Nero saw that the eternal city was not large enough to hold such a mighty spirit, and from the prison walls Paul ascended to the freedom of the city of God. But Paul can scarce be more at

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home with his Lord now than when he knew himself to be a guest of God on earth.

What strange guest-chambers has our God! In the “cleft of the rock” he hid Moses and Elijah in the mountains as he hid Paul and Bunyan and Luther in later years in the city and town where man’s skill had prepared “the munition of rocks,” which they called a prison-house. Felix of Nola he hid in a cave in the mountain side, and when his enemies sought his life God sent a spider to weave his web at the mouth of the cave, so that his guest slept in safety behind that silken curtain. Hence the watchword of the early Christians who knew the story: “Where God is, a spider’s web is a wall. Where God is not, a wall is but a spider’s web.” The guest-chamber for God’s most favored guests is his Son’s own chamber, the one last occupied by Jesus when he was led “from prison” to the judgment hall. Here were enthroned the seven bishops who were cast into prison for conscience sake by the tyrannical House of Stuart, while the voices that shook all England were heard chanting:

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And shall Trelawney die? and shall Trelawney die?
Then thirty thousand Cornish men shall know the reason why.

And the very miners from their caverns re-echoed the song with a variation:

Then twenty thousand under ground shall know the reason why.

How different the voices heard by Latimer and Ridley before they went forth from that same guest-chamber to the eternal mansions, or those heard by God's dear Son as he ascended the hill that is called Calvary, although there were more than twelve legions of angels within earshot, awaiting the King's command.

The King's gardens are full of paths all ordered by the King himself. They are the ways of pleasantness and the paths of peace. They all form part of the *way* to heaven. The guest may be sometimes bewildered until he hears some pilgrim yet beyond calmly singing, "Thou wilt show me the path of life." Then he knows that the steps of a good man are all ordered of the Lord, and he delighteth in his way. All things are yours, and ye are Christ's, and Christ is

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God's. To be God's, to have the mark of his ownership, is to have the pledge of his care. "The Lord knoweth them that are his." For them all things exist, because they are Christ's, for whom are all things and by whom are all things. Fear not, little flock; it is your Father's good pleasure to give you the kingdom.

So it has ever been in the history of the Church. Its greatest achievements have been by faith. Not by the thirty-two thousand, not even by the ten thousand, gathered about Gideon, but by the three hundred, are the host of Midian overthrown. The men who trust God absolutely are the men whom God trusts absolutely. They are "The King's Own," with whom he goes out to battle. Our Lord did not commit himself to men, it was said in the earlier part of his ministry, for he knew what was in men. But when they no longer looked simply for the signs which he did, but were ready to follow him even to prison and unto death, as after Pentecost, he trusted them absolutely, and angels became their ministering servants. He rebuked kings for their sakes, say-

ing, "Touch not mine anointed, and do my prophets no harm." The best that was in the Church of Rome came through St. Francis of Assisi and his mendicant friars. Wyclif and his Lollards were raised up to rebuke a corrupt priesthood such as dishonored the Church which St. Francis had built up by an agency like that now called into being to reform it. Then came Wesley and his itinerants to do again the work of St. Francis and of Wyclif, the same humble agents under like noble leadership, but all showing a devotion inspired by absolute faith. By such men of faith, be they many or few, God carries on his work in the world. They are his soldiers who entangle not themselves in the affairs of this life that they may please him who hath called them to be soldiers.

The Lord our host! Every place on earth a guest-chamber, with each guest at the same distance from the bending heavens covering all like a canopy! Was there ever such a host, coming so far to meet his guests, giving them the bread and drink of heaven, and watching ever while they sleep, their

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shelter the shadow of his wings? Elijah, bearing the keys of heaven at thy girdle, when God sent famine and Israel mourned for three years because of their sins, didst thou lack anything? Nothing. The very ravens which neglect their own young, so that they suffer hunger, brought me both bread and meat, while a widow, even among the Gentiles, shared with me the handful of meal that did not waste and the cruse of oil that did not fail; and I awoke one morning in the desert to find that my God had sent an angel with a cruse of water and a cake baken on the coals, and I went in the strength of that meat for more than a month to Horeb, the mount of God. Paul, when a prisoner in Rome and appointed to die, didst thou lack anything? Nothing. While I dreaded the cold prison without my cloak, which I had left at Troas, and begged Timothy to use all diligence and bring it to me before winter, yet before I needed it I was absent from the body and forever with the Lord. John Wesley, bearing in thy body, like Paul, the marks of the Lord Jesus as cruel mobs

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stoned thee even as thou didst preach, how can Southey say of thee, "His manners were irresistibly winning, and his countenance like perpetual sunshine"? How is it in perils in the wilderness, and in perils in the city, and among false brethren, thou couldst say, "I have never known lowness of spirits as much as a quarter of an hour in all my life," until morbidly scrupulous Thomas Walsh complained that thy witty proverbs tempted him to levity? Didst thou lack nothing in Cornwall when for three weeks, with only a greatcoat for thy pillow, thou didst sleep every night on a bare floor, until thou didst have only one whole side left, the skin being rubbed off the other? Nothing, nothing! Why, the Son of man had not where to lay his head. While I breakfasted off of blackberries by the wayside, Jesus breakfasted off of a fig tree and ate the corn, rubbing it in his hands, as he passed through the cornfields with his disciples. It is enough that the disciple be as his master, the servant as his lord. Tell my brethren everywhere that the true itinerant is the guest of God.

“LETTING THE LIGHT SHINE.”

Heaven does with us as we with torches do do;
Not light them for themselves.

—Shakespeare.

I beheld
From eye to eye thro' all their order flash
A momentary likeness to their King.

—Tennyson.

XIII

"LETTING THE LIGHT SHINE."

CHRIST's greatest work was his character, and so is the preacher's. The best commentary on the Bible the world has ever seen is a holy life; it even illuminates and beautifies the sacred text.

Said John, the golden-mouthed (Chrysostom), "Nothing makes a man so illustrious as the manifestation of virtue; for he shines as if clad with sunbeams." But one cannot shine unless he be luminous. All theories of light require a luminous body. Light is part of that kind of energy known as radiant energy, and possesses a marvelous velocity where the conditions are favorable; but there must be a luminous body whence this radiant energy comes. The light must first be in the body before it can be transmitted. The Christian's light is alike constant and far-reaching, according to the graces which make him luminous.

He who said, "I am the Light of the world,"

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also said, "Ye are the light of the world." The source of the world's light in either case is the same; for ours is a derived, a reflected light. Our graces of character are like the rays which illumined the face of Moses when he came down from the mount of God; they are but a reflection of the light of the knowledge of the glory of God shining in the face of Jesus Christ. Our graces come from his grace. Like the stars (planets), our light comes from looking upon the glorious face of the sun. If we have any power to illumine the pathway of life, it is because the Sun of righteousness has risen upon us with healing in his rays.

We grow in grace, in all grace, in all graces, as we grow in the knowledge of our Lord Jesus Christ. He that hath the Son hath light as well as life; for in him was life, and the life was the light of men. Beholding as in a glass the glory or character of the Lord, we are changed from glory into glory. A Christian shining on earth tells of a Saviour reigning in heaven and filling all things.

The light which shines from Christian char-

"LETTING THE LIGHT SHINE"

acter reaches the heavens whence it came. We are a spectacle unto angels as well as unto men. "To the intent that now unto principalities and powers in heavenly places might be made known by the Church the manifold wisdom of God." The Church is God's prism, which shows the manifold grace no less than the manifold wisdom of God.

Our Lord never bade his disciples to let their light shine until he had shown them the seven-fold rays which make the white light of Christian character: humility, contrition, meekness, mercy, purity, peace, endurance. Each is "blessed." Peter, who heard the Sermon on the Mount, reproduced it in a sentence when he said: "Finally, be ye all like-minded, compassionate, loving as brethren, tender-hearted, humble-minded; not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye might inherit a blessing."

It is this inherited blessing which we are to share with the world, and which blesses him that gives as well as him that receives. Truth

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first embodied in a personal Saviour, and then in saved persons, saved others.

The unanswerable argument against unbelief is the life of the believer. “Ye are our epistle, written in our hearts, known and read of all men; being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables that are hearts of flesh.” The stars (planets) no more tell us that the sun is shining somewhere than these “living epistles” tell of “a light that never was on sea or land,” save as it shines in the face of Jesus Christ. No marvel that city hath no need of the sun or of the moon to shine upon it, for the Lamb is the light thereof. There can be no night there where each face is bright with the joy of the Lord. Nor can there be any night here if we obey our Lord’s command to let the light shine and are ourselves luminous with his presence, the power that worketh in us mightily.

The influence and responsibility of believers were as clearly taught by our Lord as

“ LETTING THE LIGHT SHINE ”

were their characteristics and privileges. The sea and the sun—the one the great reservoir of salt, and the other of light—are no more important to the earth than are believers who have beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

“ I am no longer in the world, but these are in the world.” To find suitable receptacles and vehicles of the words which the Father gave him, was the consuming thought of the Saviour during the last year of his ministry. “ I pray for them.”

Our Lord’s first and last command, given alike on the Mount of Beatitudes and on the Mount of Ascension, was to let the light shine. The hope of the world’s salvation is that the salt lose not its savor and the light its radiant energy. “ Ye shall be witnesses unto Me.” It is by letting the light shine that the world is to know the truth of Christianity as well as the possibility and enjoyableness of a Christian life. This is the very purpose, and not simply the result, of the command to let the light shine.

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The last time our Lord was ever seen by mortal eye was when he was walking amid the golden candlesticks to see if this command were obeyed. The Churches are his golden candlesticks whose office it is to send afar the light, the beautiful light of God. This is serving the Lord in “the beauty of holiness,” when piety in both natural and appropriate ways—the light on the candlestick and not under a bushel, as if in very shame—gives light unto all in the house.

It was because the Pharisees were not luminous with the graces of character that they were incapable of good works. All their attempts to do their works before men to be seen of them received our Lord’s just rebuke. They were willing to be esteemed for what they did not possess, a true righteousness or beauty of character. It was a saying in our Lord’s day, “If only two persons entered heaven, one would be a scribe and the other a Pharisee.” Jesus said, “Except your righteousness exceed the righteousness of the scribes and Pharisees, ye can in no wise enter into the kingdom of heaven.”

“LETTING THE LIGHT SHINE”

Good works, which being seen of men may cause them to glorify our Father in heaven, are morally beautiful as well as morally good. The very language of Jesus was *kala erga*, “beautiful works.” Deeds thus becoming to a believer, and inspired by love to God and man, become as natural and common as breathing.

The surprises of “that day” will be in having recounted in our hearing countless beautiful works, radiant with comfort and love, of which the believer has no recollection because it had become second nature to do good to all men, especially to them of the household of faith. Equally surprising will be the command, “Depart from me, ye workers of iniquity,” given to those whose supposed good works were their passport to the skies, but whose righteousness was simply that of the Pharisees. Moses, the meekest of men, knew not that his face shone even when he had spent forty days and nights with God, but the beauty of the Lord God was upon him. It was what he was that made him God’s spokesman to the nations, although like Paul he

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deemed himself “less than the least of all saints”; or with the Baptist, “I am not that Light, but am sent to bear witness of the Light.”

Over-profession may become a peril to a preacher, as he knows himself to be esteemed for what he does not have. Better the modest self-estimate of John or of Paul than the overestimate and pride of Peter, who was never so weak as when he deemed himself most strong. Nearness to the risen Lord shows itself in the radiant energy of quenchless love of God and man.

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Christ's maxim is—one soul outweighs the world.

—Browning.

Grant us Thy truth to make us free,
And kindling hearts that burn for Thee,
Till all Thy heavenly altars claim
One holy light, one heavenly flame.

—Holmes.

XIV

MY PARISH IS THE WORLD.

WHEN Dean Stanley was in our country, a great reception was tendered him in New York City, because of his kind and generous estimate of the Wesleys that prompted him to encourage the placing in Westminster Abbey the memorial tablet in their honor. Mention was made by more than one speaker of the famous inscription on the base of his father's tomb, where Wesley is seen standing: "I look upon all the world as my parish." Dean Stanley, too, mentioned it, remarking that he knew of but one nobler motto, and that was, "My parish is the world." It was the other side of a great truth which every preacher needs to ponder.

Our Lord's ministry has blessed the whole world because of its definiteness. He stayed long enough in one place during the three years of his ministry for the whole world to know that he had come. "I am not sent but

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unto the lost sheep of the house of Israel,'" was his announcement of the limits of his own field who was to send his disciples ultimately into all the world, although specifying the definite fields which they were to take and the order in which they were to enter: Jerusalem, Judea, Samaria. The good seed must have a chance to take root. The disciple must follow the convert and be edified in the faith. The vine must propagate itself to show that it is alive, but it has to be rooted somewhere before it can either grow or bear fruit. Each star has its defined orbit, although it may shine for all the world. Whitefield crossed the Atlantic thirteen times in his "gospel ranging," and left a single orphan house when he died. Wesley, after he felt his heart strangely warmed, gave himself to the United Kingdom, and paid more turnpike toll than any man who ever lived in looking after the flock over which the Holy Ghost had made him overseer, and feeding the Church of God which he purchased with his own blood; and when Wesley died his work had become so well established that it is now

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recognized as the most aggressive religious force in three continents.

The care of the flock occupied Wesley's best thought, as he saw that it was in danger of being scattered at his death. It is a notable fact that he turned toward Fletcher as his successor, the most successful and useful pastor since the days of Richard Baxter, of Kidderminster. The immortal pastor of Madeley preceded Wesley to the heavenly world, and so Methodism never received the impress that Fletcher would have given it. There is, therefore, the greater reason to read his work during twenty-five years at Madeley to see what so profoundly impressed the great evangelist and founder of Methodism as needful for its best development. It needed one who could say "My parish is the world" to succeed one whose peculiar relation to the great religious movement of the eighteenth century made necessary his more evangelistic work, extending under his direction throughout the United Kingdom and, through his missionaries, among the American colonists. Madeley showed what the leaven of the gospel

could do in leavening the whole lump. If when Baxter went to Kidderminster only about one family in a street worshiped God, and when he came away there was not more than about one on a street that did not worship God, it may be said that a like transformation was made in the people of Madeley. At first they mocked the efforts of Fletcher, who had resigned a larger stipend to come to them for only half what he had been receiving, declining his former living of Dunham because "there was too much money and too little labor." Despite opposition, slander, menace of all sorts, this saint and scholar, the master of Hebrew, Greek, Latin, French, and German, and profoundly read in philosophy, and whose reasoning powers and clear style have given him a permanent place in literature, combined diligent pastoral labors with incessant preaching, feeding the hungry, unfurnishing his own house that he might supply others, caring for the training and education of the youth, until opposition gave way to reverence and admiration, and many looked upon their houses as consecrated by his visits.

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He gave himself to his people. When they complained of not being able to wake up in time to be ready for divine service, Fletcher would go through the streets at five in the morning, and, bell in hand, would call them from sleep to service. No wonder the sheep heard his voice as the good shepherd called his own sheep by name. And yet he did only what Paul had done at Ephesus, preaching from house to house "about the space of three years," until the gospel sounded out from thence into all Asia. The circular letter that we call the Epistle to the Ephesians, intended doubtless for all the seven churches of Asia, tells what sort of saints could be developed under that kind of a pastor, despite the unpromising material.

Such concentration of thought and effort enables the preacher to do his best work, as the artist who gives himself to his easel, and the scientist to his microscope. He who knows one man thoroughly knows a whole class of men. "Beside the Bonnie Brier Bush" had its origin in actual experience as pastor among those wonderful types of

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character that are immortalized in its pages. Such experiences recall our Lord's "little flock" to whom it was the Father's good pleasure to give the kingdom. You can hear his voice of instruction amid the rustle of the corn as they pass through the cornfields, or above the hum of voices at the wedding feast. He talks to men in the midst of their labor, and they leave their nets to follow him, as long centuries after George Herbert, "the country parson," gained such influence over his people that they blessed him as he passed, and left the plow in the furrow when his church bell rang for prayer. In seeking the best for his people, he gives his best to them, and thus the pastor ever grows as a student and a thinker and preacher. Even from country parishes have come some of the most notable works in literature and theology, such as Hooker's "Ecclesiastical Polity," Fletcher's "Checks" and his "Portraiture of St. Paul," Baxter's "Reformed Pastor," and Rutherford's "Letters," which have been a veritable garden of spices for centuries. Here were made great preachers like Chal-

mers and Magee, who was called in a few years from his small Irish parish to be bishop of Peterboro, and a little later archbishop of York, after he had given up all thought of preferment, and was giving his life without stint to his flock that he loved so well. Such men cannot be hidden any more than Moses or David with their sheep, when God hath need of them in the place which is sure to await them. None others can fill it but those who have been faithful in that which is least. A shepherd's crook can be readily made into a scepter, provided it has been seasoned in faithful service.

It is the severest test which can come to a young minister to have to apportion his own time. In other callings it is apportioned for a young man, and he is directed how to use the several parts of the day, and careful supervision is given to his work to see that he does it well. The minister is his own master, almost his own creator or destroyer in consequence. Dr. Harper has said: "It is an unfortunate fact that a large proportion of men who enter the ministry begin to lose in-

tellectual strength from the moment they leave the seminary." Is it because no one now assigns them their daily tasks, and there is no husbanding of their time or resources? Even if there were only now and then such an intellectual and consequently spiritual degenerate, it should awaken as serious alarm as when the Lord said to the Twelve, "One of you shall betray me," and the anxious question came from pale lips, "Lord, is it I?" Unless a preacher's mornings are golden, the whole day is apt to be leaden. Unless he feels called to make the most careful preparation to feed the flock in his own parish, he has no mission to any other. Any parish is a world to him who hears and heeds the inspired injunction: "Take heed to thyself, and to the doctrine. Continue in these things; for in so doing thou shalt save both thyself and them that hear thee." Five morning hours of genuine study (not simply five hours of reading or reverie) will so aërate the brain that the preacher will eagerly become pastor for a few hours in the afternoon, applying some of the great truths which have

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fed his own brain and heart. That was the secret of apostolic successes. The Spirit of truth so fed the apostles that "every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ." That explained Brainerd's success among the Indians, as he declares: "I thought of nothing else, I cared for nothing else, but their conversion. I dreamed of it in the night, and lived for it in the day." Such a man could be trusted to apportion his time himself the better to accomplish his work for his Lord who counted him faithful, putting him into this ministry. Too well he knows that Satan is no "unpreaching prelate," who would rob him of his flock.

"Seemeth it a small thing that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself, to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them?" So Moses needed to address Korah, Dathan, and Abiram, who were ambitious for more responsible work than that for which the Lord deemed them

fitted. Their censers were holy if they were not, and they were saved from the fire that destroyed their owners, and were made into beaten plates for a covering of the altar, *for a sign unto the people.* However small the parish, it is large enough to give an account of in the day of judgment. None realize this more keenly than those who, like Archbishop Leighton, looking back to the sacred duties of a pastor, said, "Were I again a parish minister, I would follow sinners to their homes, and even to their alehouses." Happy the pastor who falls in love with his flock, and who feels less that they belong to him than that he belongs to them. When he says "*my Church,*" he means the one that he belongs to, every golden moment of his time, every thought of his brain, every affection of his heart. With the shepherd Jacob, he can say, "In the day the drought consumed me, and the frost by night; and my sleep fled from mine eyes" as I watched thy flock and my flock. With such a passionate love for his flock, it was from his very heart of hearts that Rutherford said to his people:

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“Your heaven would be two heavens to me, and the salvation of you all would be two salvoes to me.” The hireling fleeth because he is a hireling, but the good shepherd lays down his life for his sheep. To ambitious, impetuous, forth-putting Peter the charge of charges is given: “Feed my sheep.” Thus “thou shalt both save thyself and them that hear thee.” Any parish will seem a world if we only follow the example of the apostles who “came and told Jesus all things, whatsoever they had done, and whatsoever they had taught.” (Mark vi. 30.)

An heir apparent is to be educated; what scholar would not covet a tutor’s place when he is thus preparing him for the throne? Phillips Brooks was the chosen one to tell Helen Keller of God. With one soul as his parish, he did as faithful intellectual and spiritual work as when he preached to the crowds under the great lantern of Trinity. His letters to that bright soul shut up in a maimed physical organism will be read when many of his great sermons are out of print. From village and country congregations have come

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great statesmen, great generals, great preachers, who told, as Patrick Henry did of Samuel Davies, that the mightiest intellectual and spiritual inspiration of their lives came from the man of God who fed both brain and heart from the pulpit of a small parish. Such preachers are the tutors of kings. Nathan never spoke with more power than when he turned David's thoughts back to his flocks, and to just such a ewe lamb as he had often borne in his bosom when caring for those "few sheep in the wilderness"; for there he had first learned of God. How much of the moral safety of the nation is in the keeping of the faithful preacher whose parish is his world! It was just such a man as Chaucer paints in imperishable lines that moisten many an eye with their tender memories, as he tells of "his good man of religion" whom he calls "the poor Person of a town" of whom it is said:

Christ's lore, and his apostles twelve,
He taught, and first he followed it himself.

Such men, like Victor Hugo's "good bishop," are not alone the creation of genius;

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they are true men created anew in Christ Jesus to say to a fallen fellow-man: "Jean Valjean, my brother, you belong no longer to evil, but to good. I withdraw your soul from dark thoughts and from the spirit of perdition, and give it to God." It is at such a good man's door that the tempted will often find themselves bowed in prayer at the midnight hour, thanking God that some one believes in them still, though to all the rest of the world they may seem as vile as a galley slave. Voltaire in vain cries, "Do not speak to me of Jesus; curse the wretch," so long as there are such faithful ministers of God.

The prayers of hungry souls and poor,
Like armèd angels at the door,
Our unseen foes appall.

What a work was that of Augustus, who found Rome brick and left it marble! Far greater the pastor's who finds men sinners and leaves them saints; who finds them ignorant and leaves them educated; narrow, and broadens them; selfish, and teaches them to live for others; who imparts to them out of his own glowing heart the

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very divine energy of the gospel—the spirit of missions.

What an opportunity has every faithful pastor, if he watches for the port that God bids him enter! For such opportunities he shall be judged. In some parts of England there is a custom, when the parish priest dies, of burying him with his feet toward the west (the people being buried with their feet toward the east), that at the resurrection day he may be able, as they explain it, to stand up and face the people. Happy the pastor who can then say, “Behold me and the children whom thou hast given me!”

Why should we crave the worldling's wreath,
On whom the Saviour deigned to breathe,
 To whom his keys were given;
Who lead the choir where angels meet,
With angels' food our brethren greet,
 And pour the drink of heaven.

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But none of the ransomed ever knew
 How deep were the waters crossed;
Nor how dark was the night that the Lord
 passed through
Ere He found the sheep that was lost.

There is no great and no small
To the Soul that maketh all;
And where it cometh all things are;
And it cometh everywhere.

—Emerson.

XV

A PASTOR'S PERPLEXITY.

I VENTURE to quote from a letter received from one of our most zealous pastors, and to give my answer written with great freedom, as requested, but written at the same time with reference not to this case alone, but to the principle of pastoral fidelity and what it involves. I purposely withhold the name of my correspondent, although he is well known in the councils of the Church, having been a member of several General Conferences. He writes as follows:

Dear Bishop Hendrix: The deep and very manifest interest which you have taken in the development of the ministry of our Church must act as my apology for trespassing upon the time of a busy man. I need counsel on a matter that has brought me in the past much perplexity and a thousand heartaches. My problem is: How shall I be faithful in the administration of the discipline of the Church and keep out of a row? Let me state what seem to me to be a few clear facts: A great many of our most prominent preachers say outright that they will not follow the discipline in dealing with people who are given to worldly amusements; that it is their business to preach the truth,

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and leave matters with the consciences of the people. A far larger class of our preachers move on sweetly, and never see any offenses calling for action. They antagonize nothing, or they do it in such a way as means nothing and comes to nothing. Under such administration the churches in our towns and cities have come to the point that if another man, to whom the discipline is a rule of Church life, undertakes to bring his charge to anything like the standard of the discipline, he is immediately in trouble. You have the case before you. Will you speak freely, and none the less so if it should lead you to say what unsolicited you would not venture to say? If you have found me honest, help me as a brother to solve an honest perplexity.

My Dear Brother: I am glad to know by your letter that you have had the courage of your convictions, and possibly, so far as your public utterances are concerned, your position is so well known as to make any additional deliverance from the pulpit unnecessary. It is very important in a pastor to avoid what might be called "nagging." Having made clear his position and sought to awaken the consciences of his people, let him give time for the offenders against the discipline of the Church to amend. Irritation is sure to follow if the offender has reason to think

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that the preacher is “nagging” him by too frequent references to what his awakened conscience is already weighing. A manly preacher whose position is already well known from the pulpit is not to be charged with cowardice if he deems it wise henceforth to preach on other themes, unless in the case of such violent outbreak as to require additional instruction against the evils of dissipation in taking such diversions as cannot be taken in the name of the Lord Jesus. Our Lord found it necessary only twice during his ministry to publicly rebuke those who defiled the temple by making it a place of merchandise, and the two rebukes were some three years apart. A weaker man would have made a scourge of small cords every time he entered the temple, and upset the tables of the money-changers with such frequency as to have rendered worship impossible in that place of prayer for all nations. Some well-intentioned preachers fail to distinguish between having a row and feeding the flock. The best sheep will clamor for a shepherd whose rod and whose staff can comfort them, and who knows where

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are the green pastures and the still waters. Moreover, in restoring a soul great gentleness is needed. Our Lord turned and looked on Peter, who went out and wept bitterly. There are times when silence is golden, and the soul is to be left alone with God.

That is a happy combination of terms which describes our Lord as made like unto his brethren that he might be a merciful and faithful high priest. He is the better able to succor them that are tempted in that he himself hath suffered being tempted. Fidelity and mercy are often one, not opposites. The Lion of the tribe of Judah is the Lamb of God that taketh away the sin of the world. When the woman who was taken in adultery was brought to Jesus, her accusers said: "Now, Moses in the law commanded us that such should be stoned; but what sayest thou?" Jesus at first made no answer. He was more anxious to save both her accusers and the sinful woman than even to vindicate the law. Was hers the only sin that had been committed, or had her accusers lost sight of their own in trying to make sure of the woman's punishment, even

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though by death? A beautiful legend says that Jesus wrote on the ground "Murder," when one of her accusers, suddenly reminded of his own sin, left the place. He then wrote "Theft," and another fled. As he continued to write the names of sins, alas! too common among them, and they continued asking, "What sayest thou?" our Lord simply replied, "He that is without sin among you, let him first cast a stone at her." Again he stooped, and that wonderful writing went on, the only words that Jesus is ever known to have written; and though they were mercifully written in the sand where they could be soon erased, they were written at the same time upon the hearts of the accusers, until, "being convicted by their own conscience, they went out one by one, beginning at the eldest, even unto the last." When Jesus lifted himself up and saw none but the woman, he said unto her: "Woman, where are those thine accusers? Hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go and sin no more." It is part of the

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legend that this woman, the nameless one, whose sweet, innocent name of childhood she had long since abandoned as many a criminal has done for some alias, or possibly for even more than one, was the one who, saved by such combined mercy and faithfulness, afterwards stole into the place where Jesus reclined at meat, when the hot tears betrayed her as they fell upon her Saviour's feet. More precious than the alabaster cruse of ointment in her hand were these tears of genuine repentance and love on her cheek. It was natural that Luke, the beloved physician, should tell her story as illustrating how the Great Physician was wont to treat the sick, saying, "I am not come to call the righteous, but sinners to repentance." Recovery is the best surgery. "He restoreth my soul."

In that word "restoreth" is found alike the end and method of discipline. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness: considering thyself, lest thou also be tempted." It was to Peter, about to be tempted beyond what he proved able to bear,

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that our loving Lord said, "And do thou, when once thou hast turned again, strengthen thy brethren." He permitted him first to weep out his penitent tears in that solitary interview when the angel of the resurrection sent the message, "Go tell his disciples and Peter that he has risen from the dead." Then days afterwards, in far-off Galilee, amid the scenes of his early life, after reflection had come to his aid to acquaint him the better with himself, and when his Lord had fed him with a fish caught in no human net—that one hundred and fifty-fourth fish so lovingly provided for the hungry apostles after their night of fruitless toil—to his prepared mind came the question, "Lovest thou me more than these?" When with a now modest view of his devotion he dares answer, "Yea, Lord, thou knowest that I love thee," an easy task is given: "Feed my lambs." Watch with untiring solicitude the young of the flock. Again the question is asked, but without reference to how much others might love their Lord; and when Peter makes the same reply as before, a more difficult work is

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given him: "Tend, shepherd, my sheep?" Not only must the young be fed, the mature and vigorous must be guided. The shepherd must rule no less than feed. How had the Good Shepherd recovered the most wayward of all his sheep, the one who had denied all knowledge of the Shepherd and of the fold? He had laid down his life for the sheep! One more question, and different from all the others: "Simon, son of Jonas, hast thou this love for me that will give up all for a friend?" Grieved though he was to be reminded of his profession of a love which was so far below the reality when the testing time came, Peter could now say: "Lord, thou knowest all things; thou knowest that I love thee now, even with the love that I once thought I had, and what thou now desirest of me for service." Then came the highest and most difficult of all the commands, the one requiring most of love's resources: "Feed my sheep." To provide for the flock so that they shall ever increase in strength and fruitfulness, to give tender care and loving forethought to the strong as well as the weak, for

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the strongest no less than the weakest may go astray, even as Peter had done—this, this is the Christlike work of the pastor after Christ's own heart.

It is in giving heed to all the flock over which the Holy Ghost has made him overseer that the true pastor finds the best means of discipline. A series of sermons on the Ten Commandments is healthy for both pastor and people. It tones up the whole Church, and none can claim that the preacher is always after the young people's sins, and neglects the sins of covetousness or of profanity, of bearing false witness or of unlawful gain, which may obtain among the older members of the flock. Many a lamb needs feeding while the sheep require shepherding. But it is only the good shepherd who can do either well. Absolute faith in the goodness of the shepherd can alone make even his rod and his staff a comfort. Every gate leading from the garden of Eden must have an angel with his sword of fire, and not simply the one where the lambs may go out. This was the secret of Paul's wonderful ministry in Eph-

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sus, despite its unfavorable beginning, a ministry that led to the planting of all the seven churches of Asia. As he parts from his disciples, to whom he is to send that epistle written with his very heart's blood, he truthfully says: "Wherefore I testify unto you this day, I am free from the blood of all men. For I shrank not from declaring unto you the whole gospel of God."

By manifestation of the truth we are to commend ourselves to every man's conscience in the sight of God. Let the people have all the truth, and not simply that respecting one or two sins. Heed the advice given by Archbishop Potter to John Wesley, and to which he owed so much: "If you desire to be extensively useful, do not spend your time and strength in contending for and against such things as are of a disputable nature, but in testifying against open and notorious vice and in promoting spiritual holiness." Beware of hobbies of all kinds. Let your "moderation" be known unto all. Yea, add to your faith courage, and to your courage knowledge, and to your knowledge moderation.

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There are some most intemperate preachers of temperance, usually because they deem others weak where they themselves are consciously weakest. And there were those in our Lord's day who were so eager looking for motes and slivers that they could not see beams, even though they were in their own eyes. To avoid this danger, one should seek to declare the whole counsel of God and not dwell unduly on any one truth, however important. Salt is good, but there may be too much of it even for the best sheep, who will refuse their food when too highly seasoned. There is nothing more unwholesome than oversalted hay.

There is divine wisdom in the psalmist's injunction, "Fret not thyself because of evil doers." It is followed by, "Fret not thyself, it tendeth only to evil doing." It means, Do not inflame thyself. Nothing will sooner kindle anger in others than to be addressed in anger. Serious antagonism may be developed in the hearer in place of penitence, when there is manifest anger in the preacher. The voice loses its authority which is tremulous with

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passion. "Doest thou well to be angry?" was asked of Jonah when he was exceedingly displeased and angry because he was in danger of being discredited as a prophet of destruction, while God's purposes were to give repentance unto life. "I do well to be angry even unto death," replied the unhappy prophet, who was never more unfitted to preach than when his heart had lost the compassion for the erring and sinful. His fretting tended only to evil. He was anxious to die, not for the lost sheep whom he had been sent to save, but because in rebuking sin he was more anxious for victory over the wicked city than for its salvation, and so lost his peace with God.

The weak and erring need the careful treatment due to a feeble constitution, and that can generally be best given in private. Nor is it best always to treat mere symptoms. Attempt constitutional treatment. Feed them well with "the sincere milk of the word, that they may grow thereby unto salvation," as Peter says. Give them some work to do as was done for this same Peter, who remem-

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bers so tenderly his Lord's way of restoring him. Ye spiritual fathers, provoke not your children to wrath if you would bring them up in the admonition of the Lord. The hot flame of anger will dry up the tears of penitence. Let them not forget their sin against God in thinking of the supposed sin of a pastor against them. They can be restored only in a spirit of meekness by one who considers well himself lest he also be tempted. Never should the shepherd be so sure of himself as when he goes after the sheep that has gone astray. Never should his voice be more gentle and persuasive, nor his hand more willing to be pierced. The earliest pictures of Christ were those of the shepherd with the recovered lamb, or even kid, on his shoulder.

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The deepest hunger of a faithful heart
Is faithfulness.

—*George Eliot.*

The soul that's stung to strength through weakness,
strives for good
Through evil—earth its race-ground, heaven its goal.

No man is born into the world whose work
Is not born with him: there is always work,
And tools to work withal, for those who will.

—*Lowell.*

XVI

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ONE of the foremost preachers of our day, and one whose church has long been a great power in the metropolis of our country, recently said: “I have ceased to look upon my church as my field; it is more, it is my force.” To use his church as a force was the end for which he fed his people. They were more than hearers—they were doers of the word. And because his was a working church it was a healthy church, with good digestion and hungry for the word. Like the disciples of our Lord, the more they sought to do for the Master the more hungry they were for instruction and the more they profited by it. Such a congregation is not a mere encampment; it is an army, officered, drilled, taught, disciplined, fought. It is an organized force, a true church which exists “alike for the edification of believers and for the conversion of the world.” The pastor is more than a shepherd who feeds—he is a shepherd who leads: and his followers be-

come an armed force, each clad in the whole armor of God. The Scriptures which speak of disciples as sheep to be fed speak of them also as good soldiers of the Lord Jesus who are to become more than conquerors.

Our Lord did not long attempt to do his work single-handed, as many pastors unwise-ly do; but chose out of the number of his disciples those who should receive his special impress, which they might impart to others long after his ascension. The last year of his ministry was given almost wholly to the instruction of the twelve whom he had chosen just before his Sermon on the Mount a year before, about the beginning of the second period of his Galilean ministry. To indoctrinate them thoroughly and to train them for work became the purpose and passion of his later ministry. "I pray for them: I pray not for the world, but for those whom thou hast given me. For the words which thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me. As thou didst send me

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into the world, even so sent I them into the world. Neither for these only do I pray, but for them also that believe on me through their word." The Twelve were more than students of Christ's doctrine—they were Christ's fellow-workers. They were taught of Christ not only what to believe, but also what to teach and to do. The impress of Christ was put upon the men who were to be witnesses to the world, not only of his resurrection, but of the power of his resurrection. The truth had to be incarnated anew in "the glorious company of the apostles." Judas falls, but Matthias is chosen in his place. Herod slays James, the brother of John, with the sword; but Saul of Tarsus, whom the Church owes to the prayer of Stephen, has been made ready to take James's place. Matthias seems to have done his appointed work quietly, like the four apostles in whose company Judas's name always appeared, while another son of thunder succeeds the son of Zebedee to take his place with Peter and John, alike in exalted privileges of revelation and of suffering.

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When Professor Agassiz was asked what he deemed his greatest work, his reply was: "I deem my greatest work to have been the scientific training of three men." It was not what he himself had done or discovered that gave him supreme satisfaction; it was what he had done in multiplying himself by three, thus giving to the world three thoroughly trained observers and thinkers in place of one. It was a great man who could take such delight in the world of thought to be opened to men through the scholars whom he had trained, and who should continue the work of training, as well as of discovery, long after his death. That minister of the gospel is wise who sees that the once all-controlling and comprehensive influence of the pulpit is divided now with the press, the lawyer, the physician, the man of affairs, as learning has been widely diffused. Happy is he if he can now use such capable adjuncts, provided he has been able to inspire and even train them for Christian work. Even one such trained worker in the congregation is the saving of many a pulpit. It

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makes the difference between success and failure to have such an increment of power. In the arithmetic of the Bible two are ten times more than one. "Else how could one of you chase a thousand, and two of you put ten thousand to flight?"

Most of the Churches have the theory of such assistants to the pastor. The Baptist pastor has his deacons, the Presbyterian pastor his elders, and the Methodist pastor his official board. These have their duties defined in the several forms of government of these different Churches, and are supposed to do something more than look after the temporalities of the Church. In the Methodist Church it is required that "the stewards be men of solid piety, who both know and love the Methodist doctrine and discipline, and of good natural and acquired abilities to transact the temporal business of the church." Has more care been exercised to select men having the latter qualification than the former? Or, has the preacher been willing to excuse the steward from all his other duties, provided he look well after the temporal inter-

ests of the church; and has he thus deprived the steward of the blessings which may come to him in performing his other duties—such as “to seek the sick and needy, in order to relieve and comfort them; to inform the preachers of any sick or disorderly persons”? What valuable counsel preachers may miss when the stewards fail “to tell the preachers what they think wrong in them”! Is not the excessive machinery of the Church so much complained of due to our failure to use what we have according to the original law governing the duties of the members of the official board? Moreover, is there not serious danger of secularizing our official members, so that the sole standpoint from which they look at a pastor is the ease with which they can make collections for his support?

If the church be truly the pastor’s force, and not simply his field, then, with the privilege of nominating his officials who are to constitute his personal staff, in directing as well as leading that force in Christian work, the Methodist preacher should seek to devel-

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op the best powers of service at his command, as did our Lord in the use which he made of the Galilean fishermen. It might be well after they are chosen and confirmed by the Quarterly Conference to set them apart before the church with solemn prayer and exhortation both to them and to the congregation, especially emphasizing their spiritual duties as the pastor's helpers, impressing them that it is their main business to follow Christ themselves, and so be an example and pattern to the congregation. While many a pastor would be glad to use some Nicodemus because he is a ruler, yet his lack of moral courage or consistency makes it necessary to use men fresh from their fisher's nets. Yet, see what an almost indefinite power of growth is in a noble soul when the pens of these fishermen can afterwards write such a Gospel as John gave the Church, or such Epistles as some were able to leave for the sacred canon. The words which Christ had given them had not only molded their own characters, but reappear in their very language. Witness John's frequent use of

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“abide” in his Epistle (which you would do well to underscore), and Peter’s forbidding persons to be meddlers in other men’s affairs as his Lord had rebuked him by the Sea of Galilee for his anxiety as to what John would do. “Be courteous” the rude fisherman has now begun to teach.

After Dr. Francis Wayland resigned the presidency of Brown University that he might give the rest of his days to the pastorate, which he loved so well, he frequently startled some layman with the question, “What are you doing for the Lord?” It resulted in deeper consecration to the service of Christ, and, in many instances, in men and women seeking advice as to the work for which the pastor deemed them best suited, and for the pastor’s instruction as they sought to do the work to which they were assigned. This not only gave unity to the work of the church, but led to those frequent conferences with the pastor which strengthened both them and him. The fruits of that pastorate were as notable as those of his great work as professor and college presi-

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dent. How memorable the official meetings when each member can tell of some work that he has tried to do in soul-winning, and when the pastor finds all eager for directions and hungry for the word of God, which is briefly expounded out of a full heart and mind! Happy the pastor whose quiver is full of such arrows! If they have not been handed down to him from his predecessor, let him see that his own ministry is not barren of results in training some such workers who may bless the church for a generation, and leave many successors.

I remember some years ago preaching, during the absence of the pastor, in the pulpit of a leading Presbyterian church of the country. Although I had met a number of the officials of the noble church during the few minutes after reaching the building, yet, just before I entered the pulpit, the entire official body came into the pastor's study for a few moments, explaining that this was their uniform custom, that the pastor, as he entered the pulpit, might know that the officials of his church were in prayerful sympathy

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with him in his great work. Happy is any pastor who has such a staff of workers to aid in training the entire church in Christian work!

Such training and use of his officials in Christian work enlarges and dignifies the scope of pastoral work. Of what use is a pastoral visit that does not help in word and doctrine and work the souls over which the Holy Ghost has made the preacher overseer? The great Archbishop Leighton used to dread that when he made a pastoral visit he "should leave either a blot or a blank." Like the saintly Fletcher, his pastoral visiting, as well as his preaching, was perpetually preceded, accompanied, and followed by prayer. If souls are created anew in Christ Jesus unto good works, how important that the pastor stand ready to instruct and train the workers! But to train them he must know them. His pastoral visits should be made as intelligently as the visits of a physician, and the pastor be wise to prescribe the right tonic from God's word or from some inspiring biography, and the kind of exercise of spirit-

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ual gifts which may be most helpful. The decline of pastoral visiting always has a debilitating influence on the spiritual power of the pulpit. Busy as was Paul's life, he visited and preached from house to house. What minute knowledge did he not have of individuals to whom he sends his greetings in his letter to the Romans, as these, his former parishioners and hosts and even fellow-prisoners, as well as fellow-workers, are gathered in the metropolis of the Roman empire! Next to our Lord himself, none ever seemed so concerned for the selection and training of Christian workers, or gave such minute directions as to the best use of time and the right means in developing their strength as workers together with God. "The same commit thou to faithful men, who shall be able to teach others also."

"Continue in these things; for in doing this thou shalt save both thyself and them that hear thee." What a handbook of instructions to a wise pastor are Paul's letters to Timothy and to Titus! Our eyes no more need to be opened on the one side to

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truth than on the other side to men. Christ's tools were men. Let the pastor know men, and know how to use them in the Lord's work. The skillful gunner is not alone concerned to have the best possible missiles of iron and steel, but he is anxious to know just where they strike the ship of the enemy and just when the foe strikes his colors. The trained engineers in the hold and the trained observers on the bridge or in the turret are as necessary as the trained gunner with his lanyard. But what of a captain who lets his men fire at random, and has never been concerned to train them for their work? This is the warfare of ignorant savages.

Machinery is nothing unless there is power to work it. Increase of machinery is by no means increase in power. The simplest organization possible, such as is necessary to the very existence of the church, should be used intelligently and faithfully. Let not the official board be "the mired wheel" in the church while many of its duties need to be undertaken by the Epworth League, or by some of the excellent societies of our

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worthy women. These organizations mark an epoch in the lives of their members, because they have been taught in them to work for their Lord. What new study of the Bible and of good books has followed membership in these excellent organizations! This work should not be left undone while the other is being done. Let the pastor's staff become a Christian workers' training class, with the Bible as the text-book. Let their meetings be marked by reports of personal work done and a comparison of views or an exchange of experiences in seeking to save the lost or to recover the erring. Let some report from cottage prayer meetings which they have held, and others from the converts' class, where those newly brought to our Lord are being indoctrinated and taught to use their Bible and to tell some Simon or James, "We have found the Christ," and to bring them to Jesus. Some can make a religious census or directory of the parish or community to show those unreached by any Church. Some may make a special effort to interest the workingmen who have become

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alienated from the house of God, and others yet a special committee to welcome the stranger or wayworn traveler whose heaviness of spirit may be due to the strong attraction of earthly things. Infinite tact will be needful in meeting all these varied duties well; but who showed more tact than our Lord with the Samaritan woman, or with the notorious publican of Jericho? No one else thought Zaccheus worth saving. His conversion was an object lesson to the whole college of apostles, and should be to every official board tempted to despair of the salvation of any outcast or prodigal. "He that winneth souls is wise"—he must be.

What is left to the pastor to do? After directing the labors of these men whom he has chosen to official place in the church, he will be kept the busiest man in the church to feed them, and to follow up their work. What questions will they not be asking, like the disciples of our Lord? They will be in their places on Sunday evening to help gather in the harvest for which they have been sowing during the week. The Sunday school,

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the Epworth League, and all the other organizations of the church will seek and share the new life which comes from the pastor's staff, in which nearly all will have representatives.

What time the pastor has left can be given to the sexton of the church, too often the servant of "the prince of the power of the air," the bad air that suffocates many a preacher and congregation because they have breathed it at many previous services, the air which extinguishes eloquence, hope, aspiration, almost piety itself. Let the pastor not fail to regard the sexton as a member of his personal staff, and if he cannot teach him both the science and the art of ventilation, get another one, and thus escape many a "blue Monday."

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And of the multitude
 No man but in his hand
Holds some great gift misunderstood,
Some treasure, for whose use or good
 His ignorance sees no demand.

These are the tokens lent
 By immortality,
Birthmarks of our divine descent,
Sureties of ultimate intent,
 God's gospel of eternity.

—*Saxe Holm.*

For now we live, if ye stand fast in the Lord.

—*Paul.*

XVII

SKILLED LABOR FOR CHRIST.

IN this day of skilled labor, unskilled labor is everywhere at a discount. Knowledge is power. To know how to do anything is almost to do it. The problem is half solved in his mind who knows how to solve it. Business methods have changed with increased knowledge of the resources of nature and of how to reach and develop them. Commerce is largely a thing of skilled labor—in making the best goods and sailing the swiftest ships. But even navigation is not more a thing of knowledge than is war. It is seasoned and trained soldiers, men accustomed to picket duty and the drill of the camp, men who have learned self-denial and self-control, who do best service on the battlefield. It is not simply the gallant charge which tells—it is the skill that plans for it and knows when to give the command after the skilled labor of the engineers and miners and sappers,

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and the breach made by the weapons of precision. Skilled labor everywhere seeks skilled labor, and both industry and war have been revolutionized by the discoveries of science and new and better appliances. To know how to avail oneself of the best skill makes the difference between success and failure.

The steam engine has fought the great battles of the last one hundred years. James Watt, when he devised an engine to control and utilize the expansive power of steam, which "could forge anchors, lift up a man-of-war bodily, and impel loaded vessels against the fury of the winds and waves," was unconsciously preparing a new map of the world. It is the steam engine which is conquering in China to-day. Japan has learned the value of skilled labor, and for the last twenty years has had in her employ the best skill of Europe and America to equip and drill her soldiers, and to train her marines for this expected struggle. China meets weapons of precision with bows and arrows. Said Oliver Wendell Holmes: "The

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nation that shortens its weapons lengthens its boundaries." The day of the pike and the lance must give place to the day of the machine guns firing hundreds of shots each minute. So the letter of the merchant has given place to the face-to-face interview of the commercial traveler, whose skill is as much a matter of training as that of the physician or lawyer. It is an age of skill; and men are wanted in places of trust not only because they are good, but because they are good for something. The unemployed to-day are mostly the unskilled. The prison statistics show how largely the criminal classes are from the unemployed because unskilled. It is the indolent classes who thus become the dangerous classes. The worst enemies to society are those whom society has never taught to do anything. And all the time the room for the common or unskilled laborer is growing less. Within half a century the two lowest classes of laborers have changed from one-third each of the whole number of laborers to one-eighth each of the whole, and the highest class of laborers has changed from

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one-third to three-fourths of the whole number. The mobs of the unemployed are always glad to get some skilled laborers into their ranks to give color to the plea of a contest between labor and capital, while the real battle is usually raging between skilled labor and indolence, which is but another name for ignorance.

The kingdom of God needs skilled labor, and is in danger lest its unemployed class become its most competent class. It was busy men, skilled in some secular employment, and thus trained to some sort of service, that our Lord called to be trained for the highest forms of Christian labor. The only one among the apostles who was not busy in some employment before his call was Judas, the man of Kerioth, who became the traitor. It is the men and women in our churches to-day who have skill in doing something, from whom we should look for more skilled work for their Lord. Let not the work of the Church be relegated to those who have been a failure at everything else, while the capables as teachers, singers, organizers, business

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men, are left unemployed. Do we not have Sunday-school teachers who could never obtain a certificate which would enable them to teach anywhere else? If we were to require that they stand an examination as to their fitness to teach, would there not be many changes in our staff of religious instructors of youth in our various churches? Can Christian work command the respect of the thoughtful if done by incompetents? It were better to reduce the number of Sunday-school teachers until, by normal-class training and other methods, suitable teachers can be prepared. Piety can never be a substitute for a knowledge of the Scriptures any more than a technical knowledge of the Bible can be a substitute for an experimental knowledge of its teachings. A piety that does not strive to have accurate knowledge of the word of God is sure to be regarded as of an inferior type and without influence. Is skill to be at a discount only in the Church?

Skilled labor is a condition of progress everywhere, and the Church is no exception. The activity of the human mind is the spring

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of advancing civilization, and it is Christianity that has quickened the intellect by bringing it under the sway of an awakened conscience. Skill is really a power of the mind more than of the muscles, because quickness of perception must precede readiness and precision in manipulation. It was the mental labor of a consecrated Newton which gave us the telescope, and of a devout Morse which made possible the telegrapher's keyboard. Wide diffusion of knowledge and careful habits of observation, made possible by our holy religion, tend to increase the effectiveness of labor. Shall not Christianity have the fullest benefits of them? Edison lays all nature under tribute to find the right kind of carbon for his incandescent electric light. The happy achievement was distinctively one of skill, not of mere accident. It was the choice among the best possible agents. God is ever selecting the best possible agents for his greatest works. It was not by accident that Moses was used to lead forth a nation, or Saul of Tarsus employed to give the gospel to Europe. Both were

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chosen vessels of the Lord to bear his name before kings.

The great concern of these leaders of men was to see that others were equipped to carry on the work of the Lord. The superb training which each had providentially received was to bear fruit in the person of a Joshua or a Timothy, who should be wise to lead or "apt to teach." Our government depends on the thorough training of a few West Pointers for the creation of an army. It is these trained soldiers who, by tireless drill and strict discipline, get ready the men who fight our battles. They look upon a regiment of men "not as their field, but as their force." General Sheridan when asked the secret of military success replied: "All that you need to do is to know your geography and to fight your men." It is the noncombatants in the Church that cause us such solicitude. They have been taught everything but personal service for the King. The work of a pastor is not done by simply expounding the Scriptures, or calling sinners to repentance. "For we are his workmanship,

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created anew in Christ Jesus unto good works." That ministry fails of its best results that does not develop a working church. "The church at work" needs training classes, which the pastor should be prepared to instruct, and the report of whose labors should fill his soul with such joy as the Master had when the Seventy returned with the account of their labors. They saw devils cast out; he saw Satan falling like lightning from heaven. It is such skilled labor that should be the aim of the wise pastor. No men were ever so eager to hear as the disciples after they were put to work. To be doing the Lord's work gives new meaning to the Lord's words.

OUR METHODIST LITURGY.

Wherefore did I contrive for thee that ear
Hungry for music, and direct thine eye
To where I hold a seven-stringed instrument,
Unless I meant thee to beseech me play.

—Browning.

XVIII

OUR METHODIST LITURGY.

It is the little rift within the lute,
That by and by will make the music mute,
And ever widening slowly silence all.

WHEN did it originate? Was it during the war, when our people were short of Disciplines and the preacher had to give both question and answer? Or does it date from before the war, when our missionaries among the colored people, often our strongest men, because of the inability of the candidates to read, needed to put the correct answers in their mouth? I mean the reprehensible, not to say slovenly, custom which has found footing among us of the preacher saying, "The answer is," and thus putting in their mouths the answer for the candidates for baptism and reception into the Church. With as much reason the bishop should say, "The answer is," when he ordains the deacons and elders; so, too, when a bishop is being consecrated, it would be equally proper to tell

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him, "The answer is." Why not? Because the candidates for ordination have their Disciplines with them. Is there any reason why a candidate for baptism or Church membership should not also have his Discipline with him when he takes upon him the solemn vows? If he has none, does he sufficiently appreciate the sacred privileges and duties before him to justify either baptism or Church membership? If he has none, whose fault is it? Some official boards and many pastors see that a supply is kept on hand for so sacred an hour, and should the candidate be unable to buy one, then one is given him in the name of the church, so that after careful reading he may intelligently answer the questions propounded, in place of being treated as if he could not read, and the answer repeated parrot-like. Better a hundred-fold the six months' probation in which he might be taught to read than the careless and disparaging custom of putting the words in his mouth. In any event no pastor should deem a candidate ready for baptism or Church membership who did not know the

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answers to the questions, whether he read them or repeat them from memory.

In his admirable "Commentary on the Ritual," which should be carefully read by every preacher, Dr. Summers well says: "It is much to be desired that while the Methodists keep clear from the Romanizing follies of those called 'Ritualists'—who ought to be designated by a term far less innocent—they should not veer to the other extreme, that of carelessness and slovenliness in conducting the worship of God, especially in those parts of it for which the ritual is specially prepared." The language of Jeremiah should startle us: "Cursed be he that doeth the work of the Lord *negligently*." If it was deemed important for "the Church in the wilderness" to do everything "according to the pattern shown them in the mount"; and if Paul deemed it important to tell just how the Lord instituted and celebrated the Last Supper in order to save the Corinthian believers from disorderly conduct, so every organization claiming to be a Church should be self-respecting enough to see that there

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is sufficient uniformity in public worship to make it helpful. "For God is not a God of confusion, but of peace; as in all the churches of the saints." It is a wise proverb, "Let not the fisherman worship his nets." But a fisherman without nets might well change his calling. A Church without forms is like an egg without a shell. The shell is not the egg, but the shell keeps the egg from wasting. The origin of the beautiful service of the Church of England which Mr. Wesley loved and used throughout his life, and whose forms of baptism and administration of the Lord's Supper we have followed since the organization of our Church, is traceable to a determined effort to stop the great confusion in public worship. The quaint language used was, "And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm, some following Salisbury *Use* and some Hereford *Use*, and some the *Use* of Bangor, some of York, some of Lincoln: now henceforth all the whole Realm shall have but one *Use*." This law is now the

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best safeguard against the abuses of the Anglo-Catholics who would fain eat the bread of the Church of England while they introduce the confession, orientation, and other Romish features.

The bishops of the Methodist Episcopal Church, in their address to their General Conference a session or two ago, called attention to a growing tendency toward irregularities in public worship among their churches. They went so far as to state that, although bishops of the Church, they were at great disadvantage in conducting public worship, due to the strange and unauthorized customs which had grown up under different pastors. In some places there was conformity to the simplicity of the Congregational Church, and in others to the elaborate service of the Protestant Episcopal Church, as if there were no Methodist Episcopal Church with its own appointed services and order of public worship, and preachers had to do the best they could in borrowing from the services of organized Churches that had provided such forms of service! This is In-

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dependency, not Methodism. Any Church will soon lose what is distinctive, and cease to stand for anything in particular, where there is such indifference to the forms and order of public worship ordered by its highest legislative body. Jehovah deemed the appointed order of worship so important in helping the children of Israel that he wisely forbade their inquiring how the heathen worshiped their gods, lest they introduce some of their inhuman and immoral customs, and said: “What thing soever I command you, observe to do it: thou shalt not add thereto nor diminish from it.” Surely in those two holy sacraments instituted by our Lord there should be observed all the proprieties in their celebration that the Church in her wisdom has ordained, that we may the better worship the Lord in the beauty of holiness.

How beautiful the sacramental services when conducted according to the rubrics, which were formerly printed in red letters—whence their name, *rubrics*—that the directions given should the more surely attract the attention. The elder consecrating the

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bread and wine for the Lord's Supper is directed to take thereof in both kinds himself before administering to other ministers, just as the other ministers take thereof in both kinds before administering to the congregation, signifying that their only hope and fitness to minister to others is through the atonement of Christ which is being thus administered to all truly penitent souls. How important that the services be not hurried in the unwarranted attempt to administer both the bread and the wine to each communicant at once! So important is this that in the directions given by the Church for public worship it is ordered: "Let the service preceding the administration be so proportioned as to admit of due time for this solemn ordinance." Better far a brief sacramental address, in place of sermon, than a mutilated sacramental service, by reason of the haste attending its celebration. How unpardonable, too, the haste in concluding the public worship by omitting the closing prayer which our order requires should follow the hymn immediately after the sermon, and substitut-

ing the benediction in its place, and that *any* extemporized benediction in place of the apostolic benediction as directed in our Discipline. Can any one wonder at the unseemly hurry to get on their overcoats shown by some persons in the congregation when the unseemly haste of the preacher to close the service robs the house of God of its sacredness, and makes it a waiting room between cars? A few sentences of prayer at the conclusion of the services, when the hearer is brought face to face with God and the message, are like the selvage which keeps the cloth from unraveling, or the dike which holds the current in its place and keeps it from wasting itself in the sand. Surely the danger feared by some that the pulpit is losing its hold upon the supernatural is increased if there be such remissness in conducting public worship. In some Methodist churches the Lord's Prayer is omitted at the conclusion of the opening prayer, regardless of the directions of the Discipline, and the novel features introduced into the order of worship might raise the question as to wheth-

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er the preacher himself had the least idea as to what he would do next. Did the preacher have any mental reservations when he promised to "act in all things not according to his own will, but as a son in the gospel, and do not mend our rules, but keep them; not for wrath, but for conscience sake"? Even the question as to whether the closing prayer should immediately follow the sermon, or whether the hymn should intervene, was fully discussed in a General Conference, and the present order of public service adopted after much consideration. If a preacher prefers the order of worship of some other Church than the one whose order and rules he is pledged to observe, has he not made a mistake in his Church relations? Or, if he prefers an order of his own, can he claim to be consistent in having pledged observance of rules which he constantly ignores?

Besides, Methodism has no need to borrow when she herself is so rich. In our Discipline and beautiful ritual it is conceded by some of her learned canons that we have "the very

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cream of the English Church," which came to us through one of her greatest sons, our founder. In addition, through our choice hymnology we have greatly enriched both our own service and that of other Churches. There is not a single evangelical Church, including the Church of England, that does not use some of Charles Wesley's hymns as best expressing the true spirit of devotion and of praise. Many of Watts's hymns, the sweetest and loftiest of them, were the lyrical utterances of the mind in sermonizing, and were appended to his sermons as presenting in poetical form what he had taught in the pulpit. Helpful as many of them are, he said that the hymn of Charles Wesley on "Wrestling Jacob" was worth all the verses he himself had written, while the poet Montgomery compared it to the action of a lyrical drama. While the highest form of poetry is not didactic, yet Methodism owes more than she can ever know to the didactic poetry of Charles Wesley. He put divinity, whole systems of it, into the minds and hearts of the people in the sweet songs which he taught them to sing.

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The “Theology of Our Hymns” is a theme which may well occupy the minds of our thoughtful preachers and laymen, as they find that the absence of any serious doctrinal differences in Methodism has been largely due to the hymns we sing in common throughout the world. Nor are they alone didactic, but often reach the high-water mark of true lyrical poetry in the expression of the emotions and best aspirations of the heart. It is to this latter fact, as in the case of all the best hymns since the song of Moses by Egypt’s dark sea (which he alone of all that multitude could have written), that they have such a hold on the human heart. Take Wesley’s hymns in which the personal pronouns “I” and “my” are most frequent, as in “Wrestling Jacob,” and they are the wings on which countless souls have come into the kingdom, and on which they have been borne up when all the billows would else have gone over them, even while about their Lord’s business. Many a Paul and Silas knows what it means to sing praises with the feet fast in the stocks. It was part of the Martyr’s Hymn that Paul was

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singing when he wrote his last letter to Timothy (2 Tim. ii. 11-13) until his pen caught its music that had at times shaken down prison walls.

So rich in lofty sentiment as well as wholesome meditation is our Hymn Book that it has been fitly called the “*Methodist Liturgy*.” Unlike our British Wesleyan brethren, we by no means confine ourselves chiefly to Wesley’s hymns, varied and helpful as they are, but have drawn freely upon the best hymns of all ages. To acquaint our people with them, and to secure their general use in both public and private worship, is to do for this generation what the hymns of the Wesleys did in the last century in giving character to public worship throughout England. Thus they are described by Green in his account of the influence of the Wesleyan movement among all classes of people, until the songs of the Cornish miners could be heard above the sobbings of the sea. To know them is to have one’s language saturated with their speech, one’s mind fed with their pure teachings, one’s heart warmed by their holy aspirations,

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and one's taste so elevated as to despise doggerel and vain repetitions in which there is neither thought nor music. These latter might do for the dull ears of heathen gods, but what about the ears of the Lord of hosts accustomed to the song of Moses and the song of the Lamb? If we must often worship with untrained voice, there is no need that we should use other than real "psalms and hymns and spiritual songs, singing with grace in our hearts unto God." Only thus may we "teach and admonish one another," which the apostle deems is one of the ends of our worship in holy song. It is good music and noble sentiment alone that can cast out devils, and of which Satan is as afraid as of a word of God sharper than any two-edged sword. He is never disturbed by the other kind, which, like the unjust judge, neither fears God nor regards man.

When the Greeks forgot the epics of Homer and the lyrics of Pindar, they forgot the laws of Lycurgus and of Solon and the golden age of Pericles. When Methodists forget the hymns of Charles Wesley, of Montgomery,

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and of Cowper, they will forget the clear teachings of John Wesley and of John Fletcher and the powerful reasoning of Richard Watson and the golden age of Methodist preaching. Dr. Tillett's admirable and able book on "Our Hymns and Their Authors" should be in universal use among our preachers in their private devotions and pulpit administrations as helping to conserve and promote the knowledge of our Methodist Liturgy. The saddlebags that carried the Bible, the Hymn Book, and the Discipline did a work for our nation and the world that entitles them to an apotheosis by the side of the sword of Washington and the pen of Jefferson, should our people ever worship the symbols of great achievements which belong to an heroic age.

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In countless upward-striving waves
The moon-drawn tide-wave strives;
In thousand far-transplanted grafts
The parent fruit survives;
So in the new-born millions,
The perfect Adam lives.

XIX

THE CHURCH OF THE FUTURE.

THERE will be a Church of the future. It will be a household of faith, "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." The traveler from New Zealand who, "in the midst of a vast solitude, takes his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's," will be a Christian. It is the Christian religion alone which can teach the cannibal either to cross the ocean or to sketch. Whatever the future has in store for individual nations, we confidently expect the survival of Christianity, the mother of commerce and art to the once pagan South Sea Islands. The spiral movement in the history of the race tells of the presence of a power which makes for righteousness. Christianity is immortal till its work is done. Civilized society rests on religion, and free government prospers best among religious people. The

progress of the race toward civilization and free government, no less than the evangelization of the race, depends upon the Church. Persecution cannot destroy her, and revolutions cannot stay her advance. The blood of her martyrs has always been seed, and she gathers her harvests from the furrows of revolutions.

Why the Church? Because the Christian religion is a divine life wrought in the soul of the believer in Jesus, and is marked by the instinct to propagate itself by diffusion, and to this end must have organization. This organization is the Church. It is only in a social state that man's faculties, whether intellectual or moral, attain any high degree of development, and man naturally seeks communion with other believers for the nourishment of his own spiritual life. The Church thus becomes the expression of the kingdom of God, and through her agency this kingdom is to become effective in the world. It is founded alike upon eternal truth and man's deepest needs, and is imperishable. Sooner shall society cease, the family perish, letters,

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art, science disappear, than man be willing to give up a religion which was founded by the Creator, and is best adapted to man's intellectual, social, and spiritual needs; and it is this religion so instinct with life that furnishes its own outward expression and organization in the Church.

We must not make too much of the visibility of the Church. It is not a sort of organic life imposed upon society in an outward way. Where the spirit of Christ is there is the Church, and Jesus has declared that the smallest possible assembly, two or three gathered in his name, may expect that presence. The Church existed in the house of Aquila and Priscilla, whether in Ephesus or Corinth or Rome, as it existed long afterwards in the mountain fastnesses of Italy. The Church is the mystical body of Christ, and while it cannot but find outward expression in order to be the light of the world and the salt of the earth, yet it is not the imposing character of its outward expression which constitutes its power. At the same time a low estimate of its mission, lessened activity, and a

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silent or weak and uninfluential pulpit will affect alike its outward form and neutralize its hidden power. If it has kept the faith, the fact will appear in outward fruits and mighty works.

The Church of Christ cannot survive her credentials. Those credentials are the same as her Lord's—what is being done for humanity. Her witnesses, her epistles read and known of all, are the men and women whom she produces. Her finished product, her crowning glory, is a regenerated world.

The field of work where the Church of the future is to be most severely tested is in Christendom, and among the populations which she has uplifted and quickened. There are no foes awaiting her in heathen lands different from what she has already overcome. The bitter hate of a proud Judaism, the relentless persecution of paganism, the organized powers of imperial Rome seeking her overthrow, cannot be exceeded by any opposing forces in the future. But while the Church is evangelizing heathen lands, are not Christian nations in danger of becoming

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paganized? Can any heathen nation show men more indifferent to the fact of the incarnation of our Lord, and striving to solve the problems of life with greater ignorance of a revelation, than is the case among intellectual men in the great Christian nations of the world? Can any heathen nation show greater self-indulgence and devotion to pleasure among her sons of wealth than is the case among the rich of Christian Europe and America? It is Christianity which has made possible this large wealth and the generous culture of our day; but does she control them? Does she still have the ear of the intellectual, and is she able still to command the resources of the rich for her Lord? Can she save the rich man from selfishness and the scholar from pride of intellect and unbelief? Is there a disposition to neglect these classes under the professed desire of giving the gospel to the poor? The Church of the future must neglect none of her offspring. No Church can survive which does not dominate the intellect of man. French infidelity in the eighteenth century flourished because

it dominated the intellect of France, while orthodoxy was the badge of ignorance and stupidity. There are no classes of society more neglected to-day than the neglected rich. Organized efforts are made to reach the poor, who are easier of access, but the rich are often left to be overcome by the peculiar temptations which are incident to material prosperity, and stewards of God's bounty use in luxurious living what might be available for the conversion of the world. While it is the glory of the Church that she gives the gospel to the poor, it is her reproach if she cannot hold and mold for the kingdom of God her prosperous sons and her educated minds. Her power must not simply be felt in given classes of society, it must pervade the whole. The contributions for the conversion of the heathen must not simply be the offerings of the poor, while the contributions of the English aristocracy, as we have been told, "would not buy the leg of a race horse." The Church must remember that the lapsed classes are at the top of society no less than at the bottom, and

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that she must prove her mission by reaching and saving both. "The kings of Sheba and Seba shall offer gifts," and the wise men shall bring presents as the power of our holy religion makes itself more deeply felt. In our ultimate mission to convert the world we must not forget the equally important work, because a means to that end, of edification of believers.

The two mighty agencies by means of which the Church is to do her twofold work of edification and evangelization are the majesty of truth and the power of sympathy. These constitute the glory of the Church, as they did of her Lord. The Church must be foremost to know and proclaim the truth, the readiest in manifestation of sympathy. The Church cannot cease to grow intellectually and maintain the respect of an intellectual age. The Church cannot be indifferent to any of the achievements of the human intellect which Christianity has emancipated, and which Christianity has taught to refuse as truth all that remains unproved, and to refuse any theory which does not bear its cre-

dentials in its hands. Rather let the Church be foremost in her spirit of reverent scientific inquiry in her institutions of learning, studying the works of God while her pulpit leads in studying and expounding the word of God. Remembering that the differences between science and religion are largely differences of interpretation of the works of the same Creator, let us not be too ready to accept new interpretations, on the one hand, or unwilling, on the other, to accept what is satisfactory to the best minds accustomed to sift and weigh evidence. All truth belongs to believers. Let them fear, much less despise, none. While the Church may be annoyed by men who are arrogant in their pretensions and irreverent in their speech, yet she cannot consent to be placed in antagonism toward the reverent search for truth. While the younger minds may be marked by a centrifugal tendency in their eagerness to embrace what is new, we have the older minds who help by a centripetal power to keep the Church in her true orbit. The pulpit and truth stand or fall together. Nor is it mere

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conjecture that will pass for truth. The pulpit is strong as it is reënforced by the authority of God, especially in the Holy Scriptures. The Church no less than her Lord can say: "To this end was I born, and for this cause came I into the world, that I might bear witness unto the truth." Then she may also with equal force declare: "Every one that is of the truth heareth my voice." The Church of the future will be no less the defender of the faith while she is the champion of the truth.

Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul according well,
May make one music as before,
But vaster.

But Christianity proclaims no truth which is not also the motive to the performance of some duty. All truth is for the betterment and uplifting of the race. Just as a decline in religious belief affects unfavorably the morals of a people, so positive beliefs mean better morals. "The age of humanity followed Christianity." It was belief in man's true origin in a single Creator, and not his

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multiplicity of origins as taught by polytheism with its many gods claiming creative power, which led to the belief in the brotherhood of the race. It is a man's belief in the immortality of the souls of his fellow-men which prompts the largest sympathies and arouses the most tireless service for their good. In this field of sympathy and service the Church is not without her rivals. Just as she allows other agencies to do her legitimate work does she lose some of her most weighty credentials. Humanitarianism under different names is seeking a Christless society by subjugating all nature to man's service in a perfect social state. But the true reorganization of society is its regeneration. The Son of man is the real ruler among men. His religion commands the thought of the race because in the Christian religion man is next to God. "If a man love not his brother whom he has seen, how can he love God whom he has not seen?"

The Church of the future must get nearer to the unfortunate. She must be the good Samaritan rather than the priest or the Levite.

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She must be many-handed to minister to human need and sorrow. She must not only keep abreast of the world's progress in those things which will humanize men; she must lead that progress. She must be foremost in all the humanities, as was her Lord. Under her touch, as under his, let it be said: "The blind see, the deaf hear, the lame walk, the lepers are cleansed, and the poor have the gospel preached unto them." The Church must be the great mediator between the different classes of society by reaching all those classes. The power of sympathy will best melt away antagonisms. The desire for service is best gratified in these human and divine ministries, knowing that inasmuch as we do these acts of mercy to the least of his disciples, we do them unto Christ. Those acts of sympathy and love are needed to overcome the selfishness and pride which would become so unseemly did not Christianity give such means for the edification of believers. It is a sympathetic Church, one alive to human need and sorrow, which can be stirred for the conversion of the world.

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The Church of the future will be powerless before the problem of the world's conversion without a full consecration of brain and heart and purse that work. The power of the apostolic Church was seen in the dedication of their all to the work of saving the world. But that was a small world compared with ours. The territory embraced in the American republic is twice that embraced in the Roman empire in the proudest day of its history. More tongues are spoken in our borders than ever Rome compelled to subjection. In this mighty work of the world's conversion we must have disciplined, trained workers, and an unbroken front. Our forces must not be weakened before the ramparts of heathenism by some Achan eager for the wedge of gold and the Babylonish garment, more anxious for the profits from the sale of opium or rum than for the salvation of the heathen. The work before the Church of the future in the overthrow of paganism is none other than the casting out of evil spirits, and this kind goeth not out save by prayer and fasting. A thoroughly consecrated

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Church alone can be intrusted with the conversion of the world, for she will give impress to her converts. The joys of maternity can be given only where there are the throes of childbirth. Zion must travail if she would become the joyful mother of children.

Every two centuries during the past millennium we have witnessed some wonderful movement of the Church of God. In the twelfth century it was the work of faith among the Waldenses in southern France and northern Italy. In the fourteenth it was the work of Wyclif and the Lollards in England, as they gave the Bible to the English-speaking people, and prepared the way for the supremacy of its teachings. In the sixteenth it was the Reformation under Luther which rescued central Europe from the domination of a corrupt hierarchy, and made effective in England the work wrought two centuries before by Wyclif. In the eighteenth it was the great Wesleyan revival, which continues among the Churches unto this day. What is that great movement for which the Church of Christ is being prepared in the

twentieth century? What means the enrollment, equipment, and provisioning of this great army of believers? What can that great work be which is to enlist all the energies of Christendom for its accomplishment, making the Church purer by this mighty claim upon her faith and draft upon her resources? For what purpose have the walls of heathen nations been thrown down and the veriest secrets of her territories been revealed? Why is the Dark Continent thrown open to the gaze of believers, and her degraded and still cannibal populations passed before our eyes? Why this mighty unrest in China which has led to the emperor's proclaiming the rights of missionaries on her shores? O Church of the living Christ, this is your crowning and, if faithful, your speedy work—the conversion of the world! And from this work will come so gracious an influence upon a religious life of the Church as to fit her indeed to become the Lamb's wife.

It is the love of Christ, and of humanity for his sake, which will energize her tireless activities to save cannibals and dwarfs, and

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cause to be heard hymns of praise where once the shrieks of the victims of cannibal feasts filled the air. Not until the Church is unable to meet the needs, by her messages and ministry, of sinful and sorrowing humanity; not until she is unable longer to yield sons and daughters who are capable of being stirred to self-sacrifice and heroism; not until she forgets her dying, risen, ascended, and living Lord who is Head over all things to the Church, can she cease to have a mission in the world. But in the very endeavor to make the most out of our humanity, to secure the perfection of human powers and the ripening of all graces of character possible to man, declaring herself the servant of the race for Jesus' sake, because, like her Master, she has come into the world not to be ministered unto but to minister, the Church is unconsciously preparing for the day when a voice out of the eternal throne shall be heard, saying: "Praise our God, all ye his servants, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of

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mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.”

ISAIAH AS A CITY PREACHER.

The word unto the prophet spoken
Was writ on tables yet unbroken;
• • • • •
Still floats upon the morning wind,
Still whispers to the willing mind.
One accent of the Holy Ghost
The heedless world hath never lost.

—*Emerson.*

XX

ISAIAH AS A CITY PREACHER.

ISAIAH stands at the head of the long line of city preachers whose life work has been given in some metropolis, and whose resources of brain and heart and will have been taxed to the utmost in the discharge of their delicate but grave responsibilities. Great names are in that list, names like those of John Chrysostom in Constantinople, Bourdaloue and Massillon in Paris, Spurgeon and Liddon in London; some of them, like Isaiah, court preachers who needed to stand in the presence of kings and declare, “God alone is great.” None in point of difficulty of mission or of notable genius for their work can be compared with Isaiah, “the Salvation of the Lord,” whose ministry of sixty years was wholly given to Jerusalem, the capital city of the nation as well as its religious center. During his long life of fully ninety years, he was not only the biographer of two of the greatest kings, Uzziah and Hezekiah, but he was the contemporary and

preacher of at least four kings, Uzziah, Jotham, Ahaz, and Hezekiah, and most probably of Manasseh, under whom it is believed that he suffered martyrdom by being sawn asunder. Even though on account of his extreme age he may not have been permitted to be heard much during the reign of Manasseh, yet as the greatest of the prophets, one whose own sons were prophets, serving "as signs and wonders in Israel from the Lord of hosts," whose wife also is called a prophetess, and whose utterances so impressed some of the remnant that many prophets arose glad to be called his sons, and possibly even to give his name to their deliverances, so fully did they recognize his teachings as the inspiration of their own, Isaiah naturally fell under the wicked king's wrath which sought to hush forever the voice of the prophets.

One visiting the great art galleries of Florence and Rome often sees choice paintings bearing the name "school of Raphael," or "school of Leonardo da Vinci," which tell that these great masters not only helped each

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other, but that it is not always possible to tell which is the work of the master and which that of his disciples, so that the best possible classification is to call a group of paintings having much in common a "school," due to some great master whose kindly brush might even have now and then touched the canvas of some disciple. The genius of Isaiah is so universal, showing such wonderful variety of style, such lofty flights of eloquence, such transcendent strains of music, such brilliancy, that we are not to be surprised if many think that to be a double star which has long borne a single name. The most powerful telescopes, which have already discovered thousands of double stars, have sometimes discovered a group of four or five stars which are so related to each other that at first their light seems to come from a single center. Isaiah may be even a multiple star, a burning and a shining light so that many were willing to rejoice in that light and be known simply as disciples of Isaiah, even long after the greatest of the prophets had sealed his testimony with his blood. The composite char-

acter or authorship of the Psalms is now well recognized, although they long bore the name of David alone. In the Augustan age of prophecy, in which Isaiah's was the great voice ringing out the solos which have made his name immortal, we frequently hear the chorus composed of many voices, but whose refrain is ever some strain of their leader's divine song. In trying to distinguish the voices we may be in danger of losing the heavenly music itself, which "by divers portions and in divers manners God hath spoken unto the fathers in the prophets." Genius is creative, and its voice goes out unto the end of the earth. Moreover, it is generous. It is a tribute to both Shakespeare and Bacon when the question is raised by men of lesser genius, could either alone have written the great works which bear his name, when all later works of genius fall so far below what has been so long attributed to each. Despite the shafts which have been sunk in the rich mines of these great authors, and the vast tonnage which three centuries have borne from them, they will invite the profound in-

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vestigation of centuries to come. Greater far than the mere charm of genius is the power which attaches to his words who spoke as “the Salvation of the Lord.” How many a torch has been kindled by those lips which were touched with a live coal from off the altar of the Lord! Talking with Lowell, perhaps our most gifted American poet, Tennyson, the greatest artist since Shakespeare, said: “I consider Isaiah a very great artist—everything that he says is perfect and complete.”

Isaiah was a kingly man in character and service, as well as in genius. Whether or not he was actually of royal descent, as has been claimed for him, Isaiah was confessedly a noble, and “the greatest political power in Israel since David.” Greater even than the great kings whom he served, whether Uzziah or Hezekiah, Isaiah will be best understood as the spokesman of the King of kings, and not as a courtier or counselor in an earthly court. He was capable of both receiving and giving a great inspiration. The real greatness and kingly glory of Uz-

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ziah had inspired him, making him almost a hero worshiper, in common with his people, of that able monarch who had extended the glory of his kingdom as had not been done since the days of Solomon, until once again his ships raised his flag in harbors captured from the Edomites who had for centuries cut off the Israelites from the Gulf of Akaba. It meant much to a man of Isaiah's susceptibility to have known so great a leader of men whose devoutness of spirit was never more manifest than when he hasted to go out of the temple where he had been smitten with leprosy, thus acknowledging in deep penitence his one great sin and its swift and just punishment. But the year that King Uzziah died there was given the vision of the **LORD OF HOSTS**, whose name is henceforth to be spoken with such frequency and deepest reverence by the lips that were touched with holy fire. Is it any marvel that Isaiah's style should be so faultless, when every faculty which can minister to clearness of thought and purity of language had been so fully consecrated? Through speech man's

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reason finds expression. All his imperial imagination and the strength of his reflective powers must find blossom and fruit in his words. The incense of his heart is waved from the censer of his lips. Men did not need to be told that Isaiah had seen the glory of the Lord, and had been searched through and through by "the eyes of his glory," when his words were from that epochal vision reverent with holy memories of the worship of the seraphim. We cannot conceive of so noble a manhood and such consecrated genius stooping to the use of the vulgar dialect of slang. Even his most withering denunciations of sin are chaste with the pure flame of righteous indignation becoming an archangel himself. As the two-edged sword which proceeded out of the mouth of Him whom John saw on Patmos was sharp with pure speech, so always are the chosen words which the Holy Ghost uses, piercing even to the dividing asunder of the joints and marrow, and proving a discerner of the very thoughts and intents of the heart. Moses, David, Isaiah, Paul, who can doubt

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that these men had indeed seen God high and lifted up? Their lips were pure with a coal from the altar. Michael had no railing words even for Satan, and thus showed himself *accustomed to the language of the court of heaven*. Let every minister who presumes to represent that court see to it *that his language does not betray him*. Of whatever kingdom Billingsgate may be the language, it is not of the court whose speech Isaiah had heard when he saw the Lord sitting upon a throne high and lifted up. The minister whose lips are not clean has not yet received his commission, *or has lost it!* If he sets the example, he must not wonder that he dwells “among a people of unclean lips.” It has been the history of many a language that its purity was due more than all else to the vigor and elegance of speech of its great preachers, whether Luther or Wyclif, whether Barrow or Jeremy Taylor. Woe betide the day when the sensational and vulgar style of the pulpit shall repel self-respecting people from the house of God! It is the badge of inferiority in any pulpit, and a confession of the

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meagerness of the preacher's resources. Besides, it discounts the intelligence of his hearers as if they were capable only of listening to negro minstrelsy and not to a symphony or an oratorio. No less of Isaiah than of his Lord could it be said, "He shall not cry, nor lift up, nor cause his voice to be heard in the street." The shrill cry of a dervish, more like the cry of a wild beast than the human voice, may be employed to attract attention by one content with the gaping crowd which a dervish is accustomed to draw, but the true preacher, like his Lord, seeks to sow his seed in the intelligence where it may have depth of earth and yield a harvest of thirty, sixty, and a hundred fold. Isaiah's words, the delight and wonder of the thoughtful mind from John the Baptist, who ceaselessly quoted him, to Ambrose and Augustine, to Handel and Tennyson, could never have come from a sensational preacher. Isaiah was the prophet of God, not the smirking, snickering caterer to a mob with itching ears. His words, so fitly spoken as to be like apples of gold in pictures of silver,

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inspired the translators of our Bible to give them a fitting dress, and have done much to make that translation "a well of English undefiled." Elegance of style means simply well-chosen words for the most lucid and forcible expression, and who should cultivate it more conscientiously than the spokesman of God? *The Holy Ghost never condescends to speak in the vocabulary of the slums.* Let none dare impute ignorance of correct language to the greatest Intelligence in the universe!

Isaiah needed his rare gift of choice and forcible speech in his ministry at the capital of the nation. Great material prosperity, commerce from distant seas, a nation proud of the success which had attended its arms whether in the land of the Edomites or in Philistia, such obstacles to success to one speaking of spiritual things as come from the controlling influence of things visible, are ready to defy the prophet of God. Ahaz had so far surrendered to them as that he must be reached by a sudden apparition of the prophet just when he is surveying the

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defenses of the royal city and is making ready for an unholy alliance with the king of Assyria. The high priest had so far yielded to Ahaz as that the honored altar where David and Solomon had offered sacrifices was set aside for a great altar which Ahaz had seen in the heathen city of Damascus, whence came also the worship of the stars and many corrupt practices which had told upon the morals of Jerusalem. Necromancy, witchcraft, the causing of one's children to pass through the fire unto Molech, led to dissolute lives and transformed the city of God into almost a heathen city with its loathsome orgies. "The people's eyes," as the prophets were called, seemed closed to the perilous effects of strong drink and licentious practices. Love of wealth which found satisfaction in "joining house to house," and love of pleasure delighting in revelry and excess of all kinds, were the master passions of the people. "Worship and wickedness" were synonymous until Jehovah cried out: "I cannot bear it! Bring no more vain oblations; incense is an abomination unto me. Your

new moons and your appointed feasts my soul hateth." The corrupt life of the court affects the capital and the entire nation. "As for my people, children are their oppressors and women rule over them." Nor is the crown blameless. "O my people, they which rule over thee cause thee to err and destroy the way of thy paths." Moral distinctions were being blotted out, as is always the case with a people given over to a life of sensuality.

Worst of all, the very women of the land were no longer on guard, like vestal virgins, tending the sacred fires of the public and private hearth. The royal harem had set the example which the women of the capital were only too eager to follow. Their immodest attire and their utter worldliness were in keeping with the drinking habits of the day which taxed the capacity of Sheol itself (*Isaiah v. 14*) because of the countless victims of drunkenness. Verily, "if the women are corrupt, the State is moribund." The people became skeptical or indifferent about the consequences of their

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wrongdoing when the very wives and mothers but helped to corrupt the home and to destroy the foundations of society. Their defiance of God showed itself as drawing their punishment toward them, "as it were with a cart rope"; they say, "Let him make speed, let him hasten his work that we may see it." They even called evil good and good evil, and put darkness for light and light for darkness, a state of society impossible without woman's consent and silence as the teacher of pure morals in the home and to her children.

Withal there is a fixed purpose to form an alliance with the Assyrian king which will fasten these dark colors in the national life and morals. A superstitious king will not even demand a sign from heaven, which Isaiah, "growing very bold," offers him, to prove whether the warnings are true which the prophet utters respecting the baneful results of such an alliance. The thoughtless people see the Assyrian army gathered about the holy city, little recking that having learned the way as allies they will soon

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come as foes; and so gather on the house-tops to welcome them. No wonder the prophet cries: “What aileth thee now, that thou art wholly gone up to the housetops, O thou that art full of shoutings, a tumultuous city, a joyous town? thy slain are not slain with the sword, neither are they dead in battle. All thy rulers are fled away together, they were bound by the archers: all that were found of thee were bound together, they fled afar off. Therefore said I, Look away from me, I will weep bitterly; labor not to comfort me, for the spoiling of the daughter of my people.” When later the ill effects of this alliance are felt and the despairing people would form an alliance with Egypt against the Assyrians, Isaiah’s voice is lifted bidding the people trust in the invisible Jehovah and not in deceitful Egypt. When, later yet, even pious Hezekiah yields to the vanity of display, only to tempt the covetous eyes of the Babylonian ambassadors as they behold the royal jewels and all the silver and gold of the palace, Isaiah faithfully declares to his beloved monarch

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and friend: “Behold the days that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord.” Thus amid a people given to “temple-treading,” a nation of formalists, then becoming corrupt and defiant until the priest and the prophet “were overcome through strong drink,” and “the daughters of Zion became haughty and walked with stretched-forth necks and wanton eyes, walking and mincing as they went, making a tinkling with their feet,” as if to attract attention to their scant modesty; none making response to his faithful messages from the Lord of hosts; Isaiah still takes heed unto his ministry that he fulfill it.

Was ever a minister more obedient to the apostolic injunction, “Take heed unto thyself, and to the flock over the which the Holy Ghost hath made thee overseer”? But what hope could he have of success, and how could he be sustained in so long and so apparently fruitless a ministry? Did ever a pastor have so perverse a flock? “For it is a rebel-

lious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits; get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." The presence of the prophet became hateful as Isaiah stood in the path before them and tried to keep his flock from plunging headlong down into the very valley of the shadow of death. The people bade him get out of their way and to take his God with him. Yet he never faltered, but proclaimed, "A man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." The tide of evil must turn even though one should need to give his life to stay its progress. "For the palace shall be forsaken and the populous city shall be deserted, until the Spirit be poured out upon us from on high, and the wilderness become a fruitful field. Then judgment shall dwell in the wilderness

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and righteousness in the fruitful field. And the work of righteousness shall be peace, and the effect of righteousness quietness and confidence forever."

As Isaiah's ministry began, when King Uzziah died, with the vision of the Lord of hosts, so the remembrance of that vision with a clear apprehension of divine character, the holiness which the awed seraphim with covered face and feet ceaselessly proclaimed, and which inspired them to eager service even while they sang, was never wanting in the life of the great prophet of God. In fact, with all his natural gifts, it was this that made him the mighty statesman who never wholly despaired of his people, and the seraphic singer who, for thousands of years, has "given songs in the night." Is there something in the sun's rays on which the eagle delights to look which makes clear his vision so that from his lofty circle in the air he can distinguish the minutest object of search on the earth below? Something like this was Isaiah's experience after that wonderful vision of the throne of God and when

he learned that "the fullness of the whole earth is his glory." He had seen so much of God that from that time forth he could see God everywhere. To see all things in God, all wisdom, all power, all love, was to see God in all things. The light of that face was seen illumining every dark question until "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." It gave Isaiah no concern that they needed to flow uphill if they reached it. All things were possible where the fullness of the earth was God's glory. All kings might prove recreant to their trust and the people might be like their priests in dissolute living, the very nation might be deported into a distant land, yet out of the stump should come up the root or sprout from which a new tree should grow. A remnant should be saved. Isaiah believed, and so spoke.

The once hero worshiper no longer looked to an earthly king. God alone could properly rule his people Israel and enable them to

realize all their hopes. In the coming of Him whose name was to be called Wonderful, Counselor, the Hero-God, Everlasting Father, Prince of Peace, Isaiah saw attributes which he had sought in vain in any Hebrew monarch. He no longer looked for the glory of Hezekiah, but for the glory of the Lord of hosts. In proportion as the State was slowly sinking, a bright hopefulness and a wide survey of the future marked his speech. He endured as seeing Him who is invisible. Like every true preacher since, when he had faith in God he had faith in men. "A remnant shall return" even from Babylonish captivity. His faith (as must be every pastor's) was in those who had not bowed the knee to Baal. With men who feared nothing but God and hated nothing but sin he could repeople the desolate land. Nay, growing "very bold," Isaiah sees this remnant grafted on the wild olive tree of the Gentile nations, "for that the Lord of hosts hath blessed them, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." (Chap-

ter xix. 25.) All this is true because “there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit; and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.”

With Isaiah the divine righteousness was always the supreme attribute. It explained the divine sovereignty itself. The Infinitely Holy must be the Infinitely Near, because he could not be indifferent to suffering. He would be bereft of his glory if it did not fill all the earth. Even those by the rivers of far-off Babylon must see it, and they which sat in darkness must behold the great light. To know God, to apprehend the divine character, was more important than to attempt to vindicate the divine government. “Shall not the Judge of all the earth do right?” has been the soul’s sheet anchor since Abraham believed God and it was counted to him

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for righteousness. And he believed in God's righteousness side by side with man's righteousness which it could inspire, for the divine righteousness was no barren attribute incapable of reproducing itself. He who had so clear a view of the divine nature knew human nature as no one else knows it save he who sees it as God sees it, with "the eyes of his glory." "The whole head sick and the whole heart faint," and yet both are capable of divine healing and comfort. Who ever pointed out human weakness and guilt, or the sure punishment of sin, as did the prophet who tells of Him who is to bear our sorrows, to be wounded for our transgressions, and by whose stripes alone we can be healed? He who had rebuked "temple-treading" which God hated tells of God who is a Spirit, and seeks such to worship him as worship him in spirit and in truth. Next to the Psalms, no book in the Old Testament is more quoted in the New than Isaiah, for none is so full of instruction and help. No wonder the treasurer of Queen Candace is found reading it as he rides homeward in his

chariot, and is soon prepared to believe on the Lamb of God that taketh away the sin of the world. Thus truth is eternal as is God its source; it is man whose varying circumstances show his weakness until they bring him back to what is abiding and what alone can satisfy him. The very patriotism of Isaiah, which, as with every devout Jew, was identified with religious privilege and responsibility, was simply the application of the eternal truth of God to the specific needs and sins and sorrows of his time.

In Isaiah we find primarily a true man who believed the God of truth, and in whose voice is never a tremor of doubt or of fear as he proclaims the divine message to his own generation. In so doing, he speaks to all future generations, "for whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." If truth clothed itself in royal splendor in Isaiah's mind, it was because he was prepared to receive it. He was never able to give out to others what had not been transmuted in his

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own mind and heart. Prophecy was not meaningless vision, although to a lower order of men called prophets in Moses's time the Lord spoke in a vision, but to that great lawgiver as well as prophet the Lord said: "With him I will speak mouth to mouth, even manifestly and not in dark speeches, and the form of the Lord shall he behold." Isaiah's very boldness was due to his clear apprehension of the truth which he proclaimed. He was not a mere *echo*; the truth had so become a part of himself that he was a *voice*. What he saw was not as if in a dream, but with his powers all awake and alive. The very tongue of flame on his lips and brow told of a heart of fire within.

Sure, He that made us with such large discourse,
Looking before and after, gave us not
That capability and godlike reason,
To rust in us unused.

Paul with all his miraculous gifts of tongues said: "I thank God that I speak in tongues more than you all; howbeit in the church I had rather speak five words with my understanding, that I might instruct others also,

than ten thousand words in a tongue." Despite Isaiah's brilliant powers, which might have created the most marvelous pyrotechnics of speech, the utmost simplicity and clearness are his most noteworthy characteristics as a teacher sent from God.

Isaiah's power of vision, due to all his faculties being devoted wholly to the service of God, is notable equally for its length and breadth. The eye which could see the Son of God in travail, as he is led like a lamb to the slaughter, beheld him also dividing a portion with the great and the spoil with the strong, as all nations came to his light and kings to the brightness of his rising. He will ever be a prophet to the Gentiles who can look far enough afield to see the brotherhood of man as the lengthened and broad shadow cast by the Fatherhood of God. No more does all the world love a lover than all the world hates a scioner. Shakespeare will never lack readers when men recognize in what is called "the universality of his genius" the universality of his sympathy with mankind, all whose varied types he took enough interest

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in to paint, and held up none to scorn. The world's great prophets are as broad in sympathy as they are mighty in thought. Isaiah's burden for Assyria, for Moab, for Tyre, for Damascus, for Arabia, for Egypt, was as pathetic as for Ariel "the hearth of God" where he spent his ministry of threescore years. The same heart that was burdened for their sins rejoiced in the redemption of the Gentiles as twenty-six centuries ago he saw, what none save devout believers have been able to see in these days of our boasted human brotherhood, "that the Lord hath blessed them, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." "The gospel according to Isaiah" finds a fit place in its resetting in the New Testament as John the Baptist uses his language to call the people to repentance, our Lord to say, "This day is this scripture fulfilled in your ears," and Philip and Peter in the words of the evangelical prophet point the Ethiopian treasurer and the Roman centurion to Christ. That voice would never have gone out into all

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the world had not the heart of the prophet gone before his words. The ministry that can reach a great city and be heard alike in palace and hovel, by prince and peasant, can reach universal humanity. The ministry that seeks only to reach a class fails even to do that. The embattled farmers at Concord who fired the shot heard round the world fought for humanity, and not simply for their hearthstones. Chrysostom and Chalmers are “golden-mouthed” to-day because their ministry stirred all Constantinople and Edinburgh as they pleaded the cause of the poor before the rich and the rights of the rich before the poor. No wonder the people of Constantinople said, “It were better for the sun to cease to shine than for John Chrysostom to cease to preach.”

Isaiah was a true “metropolitan.” His influence owed something to the trappings of place, for he was the intimate and biographer of kings. But never like Cardinal Wolsey did he turn away with a broken heart lamenting that he had not served his God with half the zeal with which he had served his

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king. Throne indeed he had, but it was the pulpit. A scepter was his, the voice of truth and soberness, saying, "Now therefore be wise, O ye kings; be instructed, ye judges of the earth." His breastplate was the priestly one of righteousness, that consciousness of integrity which is the best safeguard of every man amid great responsibilities. Whether his prophet's mantle were of camel's hair like Elijah's or fine linen such as is worn by those who dwell in kings' palaces, he kept his garment unspotted from the world. If healing came from the touch of the border of his garment, it was because it covered the heart of God's nobleman. One who was a chosen vessel unto the Lord to carry his name unto kings, like Paul, could preach as eagerly to a jailer at Philippi as before King Agrippa in Cesarea. It became him also in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God. The greatest man in Jerusalem in Isaiah's day was thus the servant of all.

What made Isaiah's ministry great was

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that it lacked none of the three essential elements, namely: instruction, rebuke, comfort. In this the servant was like his Master, the disciple was as his Lord. Isaiah showed himself mighty in the Scriptures. He whose words went so far sent them forth on the beams of truth. The rays from the sun itself have both light and heat and go into all the earth. The ministry which has less than the greatest themes does not take as a model the Holy Ghost, whose one theme is to take of the things of Christ and show them unto us. Because Christ was Isaiah's theme his was a true gospel, one of sweetness and light, and men have ever rejoiced in that light. He fed the flock of Christ over which he was made overseer. The sheep love the hand that feeds them. Isaiah was a pastor, a shepherd after God's own heart, whom he had promised to give unto his people. If many a devout soul were asked the secret of his devotion to his pastor, his simple reply would be, "He helps us so." Those to whom Isaiah ministered never came asking for bread when he gave them a stone. He fed

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sheep and lambs alike. He ministered to all the flock. The grasp of the greatest truths by his imperial mind is equaled by his willingness to give "line upon line, precept upon precept, here a little and there a little," so that none should go hungry away. The court preacher was a favorite with the common people who heard him gladly, as he brought forth things new and old out of the treasury of the Lord. "Thus saith the Lord," was the message to kings and people from this spokesman of the Lord of hosts. He seemed "resolved to preach nothing as essential to salvation save what could be concluded and proved out of the Holy Scriptures, or agreeable to the same."

Denunciatory language is the easiest that can come from mortal lips. It requires less intellect than any other kind of human speech, and is frequently marked by little discrimination. What opportunities it affords to vanity, to anger, to disordered digestion! One who seeks to show himself approved of God, a workman that needeth not to be ashamed, rightly dividing the word

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of truth, will be careful that while he does not fail to rebuke hypocrisy, as did our Lord, he will speak the truth in love. Paul made full proof of his ministry as he besought men to walk worthy of the high vocation wherewith they were called, with all lowliness and meekness, with long-suffering forbearing one another in love. Such is the spirit of prophet or apostle who would imitate Him who does not quench the smoking flax or break the bruised reed. Anger, ill-temper, knows how to denounce; only love knows how to rebuke. Paul, who was willing to die for his kindred according to the flesh, like his Lord wept over the holy city doomed to destruction. Isaiah loved his country so ardently that he could rebuke its idolatry, its formalism in worship, its oppression of the poor; but his language is chaste, and savors of a message given of God. He never formed the habit of denunciation which finally delighted in denouncing everything regardless of the importance of the offense. There may be heat engendered which is greater than the evil one seeks to rebuke.

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Overwrought passion in the pulpit is the overcharged gun whose breech is more dangerous than its muzzle.

While the metropolitan pulpit of Isaiah made him in a large sense the preacher to the nation rather than to the individual, yet the gospel of comfort in his long ministry tells the secret of the sweet refrain, “Comfort ye, comfort ye my people, saith your God.” The heart of the great preacher had been touched by the sufferings and sorrows of his kind. The tale of divine pity was told by lips moved by human pity. Nay more, Isaiah had first found comfort for his own sorrows in the Messiah whom he constantly preached to sovereign and subject. After Uzziah’s death, the God whom he had seen high and lifted up was to him the God of all comfort. He preached only what he knew. It was the heart whose strings were made tense through suffering that became a heart of consolation. No such drafts are made on human sympathy as are made upon the man of God whose voice is heard by multitudes in the great city. He is well-nigh bank-

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rupt at times in seeking to respond to appeals which overestimate his means, his wisdom, his very capacity to suffer. Like Isaiah and the disciples of old, he would fain bring the distressed at once to their Lord, who alone can say:

I, the peace that passeth knowledge, dwell amid the daily strife of life;

I, the bread of heaven, am broken in the sacrament of life.

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